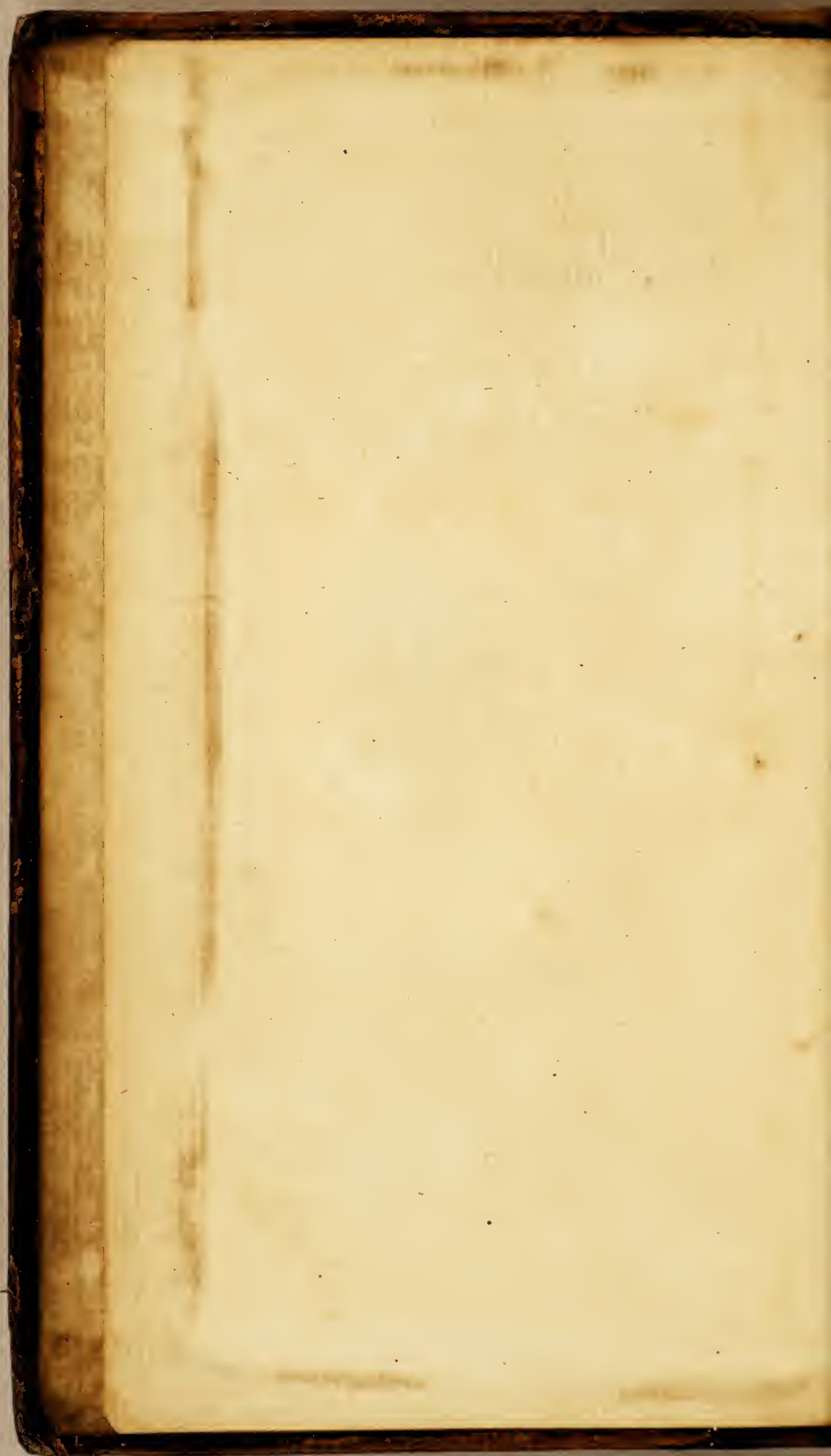


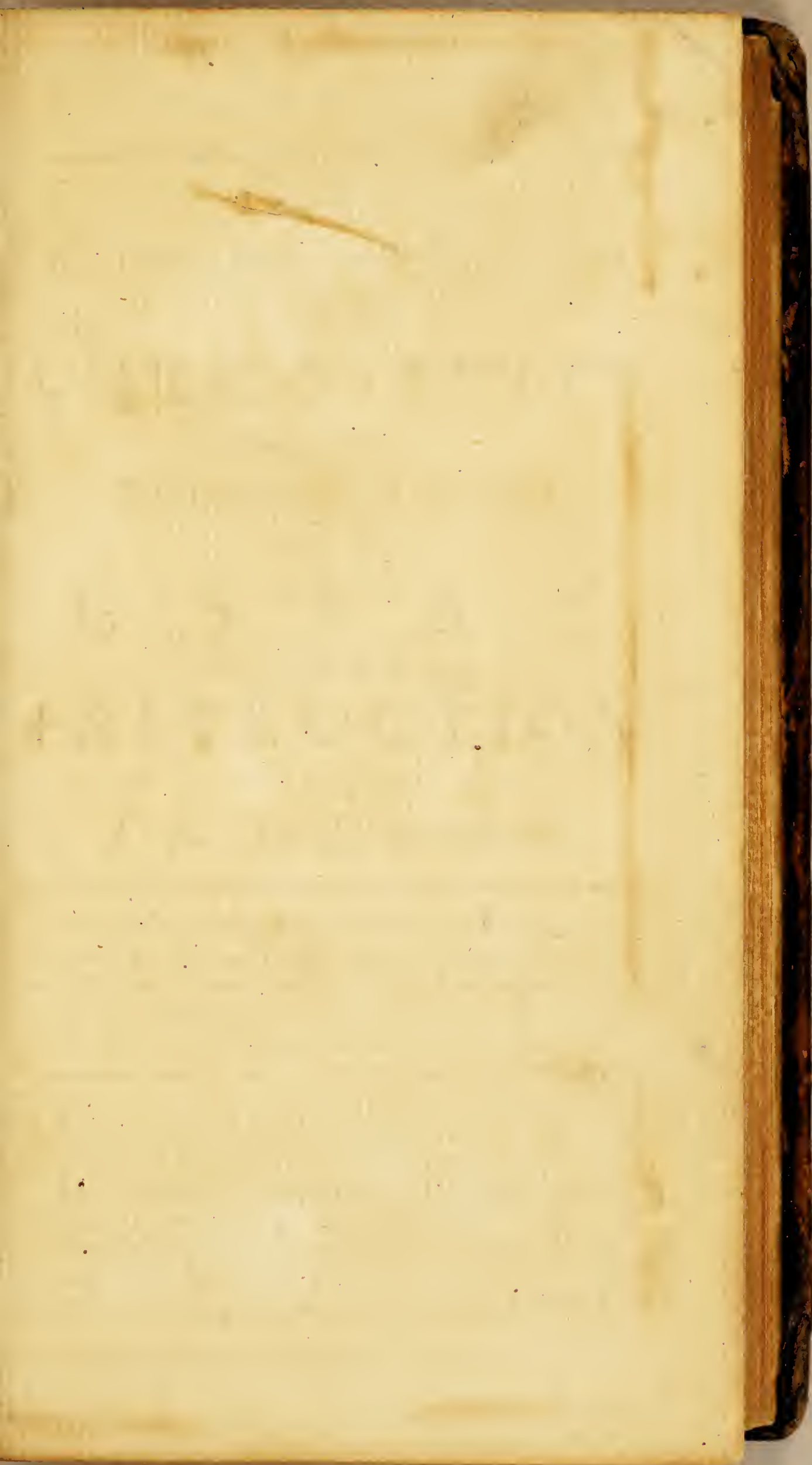
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THE  
KNOWLEDGE and PRACTICE  
OF  
CHRISTIANITY  
Made E A S Y  
To the Meanest Capacities:  
OR, AN  
E S S A Y  
TOWARDS AN  
INSTRUCTION  
FOR THE  
I N D I A N S.

---

“ Our COLONIES receive from hence a great deal  
“ of what is bad.—We send them our MALEFACTORS:  
“ —We send them our INFIDEL AND PROFLIGATE  
“ BOOKS.—Surely we ought to do some Good, where  
“ we do so much Harm.—And consider to whom it  
“ is done?—To our COUNTRYMEN and FELLOW  
“ SUBJECTS ; distant indeed from us in Situation, but  
“ closely connected by the strongest Ties.—To THEM,  
“ —to their SERVANTS and NEIGHBOURS, it is, that  
“ we are imparting Happiness ; and possibly securing  
“ it to OURSELVES or our POSTERITY THERE, if  
“ God should permit us at Home to suffer what we  
“ deserve.” Bishop of *Oxford*’s Sermon before the  
Society for propagating the Gospel in foreign Parts.

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4147

*Lately published,*  
A  
Short and Plain INSTRUCTION  
FOR  
The Better Understanding  
OF THE  
**LORD'S SUPPER;**  
WITH THE  
Necessary PREPARATION requir'd:  
For the BENEFIT of  
YOUNG COMMUNICANTS,  
AND  
Of such as have not well Consider'd  
This HOLY ORDINANCE.

To which is Annex'd,  
The OFFICE of the  
**Holy Communion.**  
With proper HELPS *and* DIRECTIONS,  
for joining in every Part thereof with Under-  
standing and Benefit.

---

By the Right Reverend Father in GOD,  
THOMAS, Lord Bishop of *Sodor and Man.*

---

THE SEVENTH EDITION.

---

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Printed for J. OSBORN, at the *Golden-Ball*, in *Pater-  
noster-Row*: And Sold by him; and T. LONGMAN,  
T. SHEWEL, and C. HITCH, in *Pater-noster Row*;  
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HODGES, on *London-Bridge*. 1746.



THE  
KNOWLEDGE *and* PRACTICE  
OF  
CHRISTIANITY

Made EASY

To the Meanest Capacities:

OR, AN

E S S A Y  
Towards an  
INSTRUCTION

FOR THE

I N D I A N S;

Which will likewise be of Use

To all such CHRISTIANS, as have not well considered  
the Meaning of the RELIGION they profess; Or, who  
*profess to know GOD, but in Works do deny Him.*

---

In NINETEEN DIALOGUES.

---

Together with

DIRECTIONS *and* PRAYERS  
FOR

The HEATHEN WORLD,	FAMILIES,
MISSIONARIES,	Of PARENTS for their
CATECHUMENS,	CHILDREN,
PRIVATE PERSONS,	For SUNDAYS, &c.

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The SIXTH EDITION,

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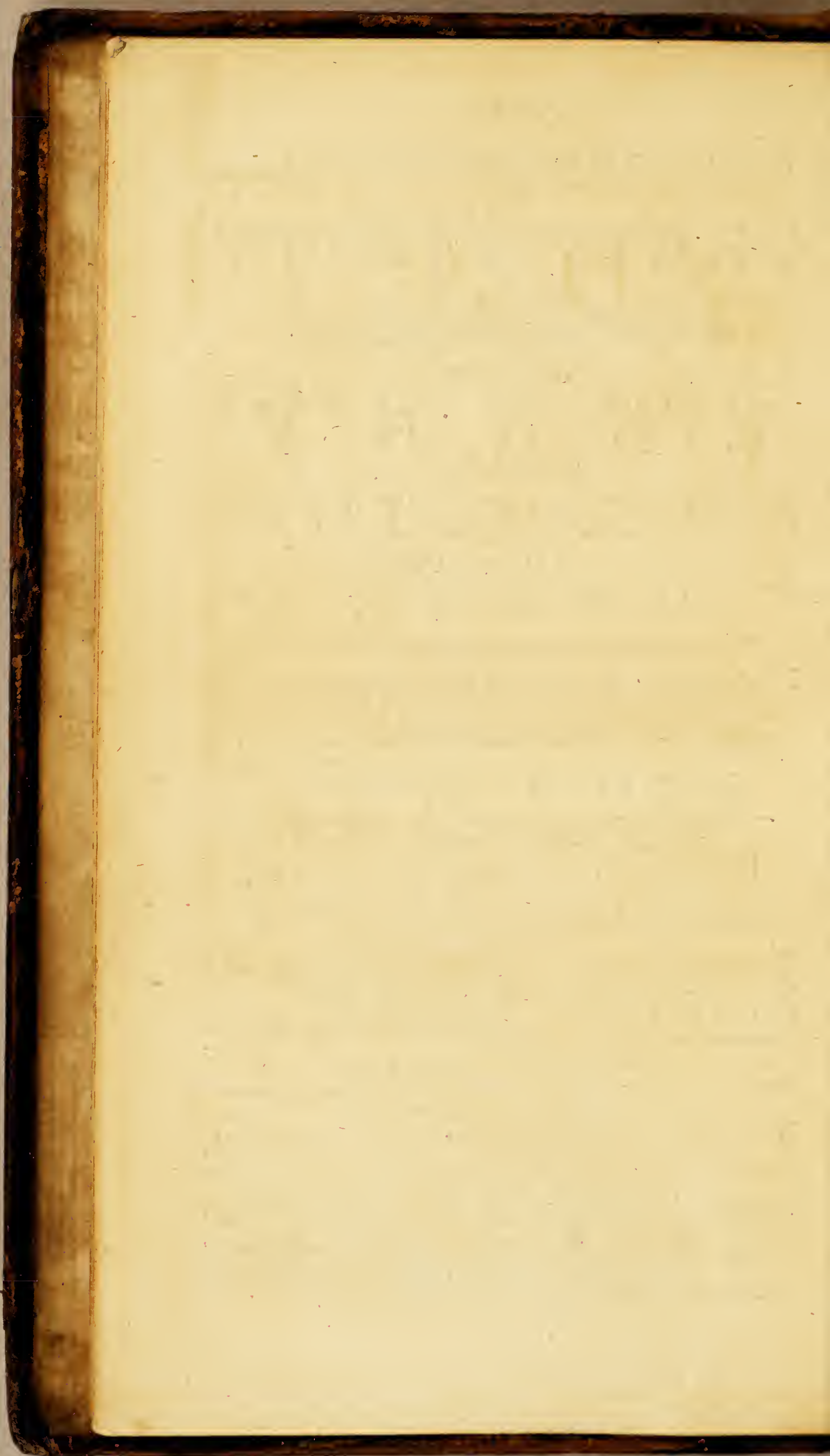
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Christian Knowledge. M.DCC.XLVII.

*Wilson*





T O T H E

Most Reverend Father in GOD,

*J O H N,*

Lord Archbishop of *Canterbury*, &c.

P R E S I D E N T ;

And the Rest of the

R I G H T R E V E R E N D, R I G H T  
H O N O U R A B L E, and W O R T H Y  
G O V E R N O R S and M E M B E R S of  
the T W O S O C I E T I E S

F O R

*Propagation of the Gospel in Foreign Parts,*

A N D F O R

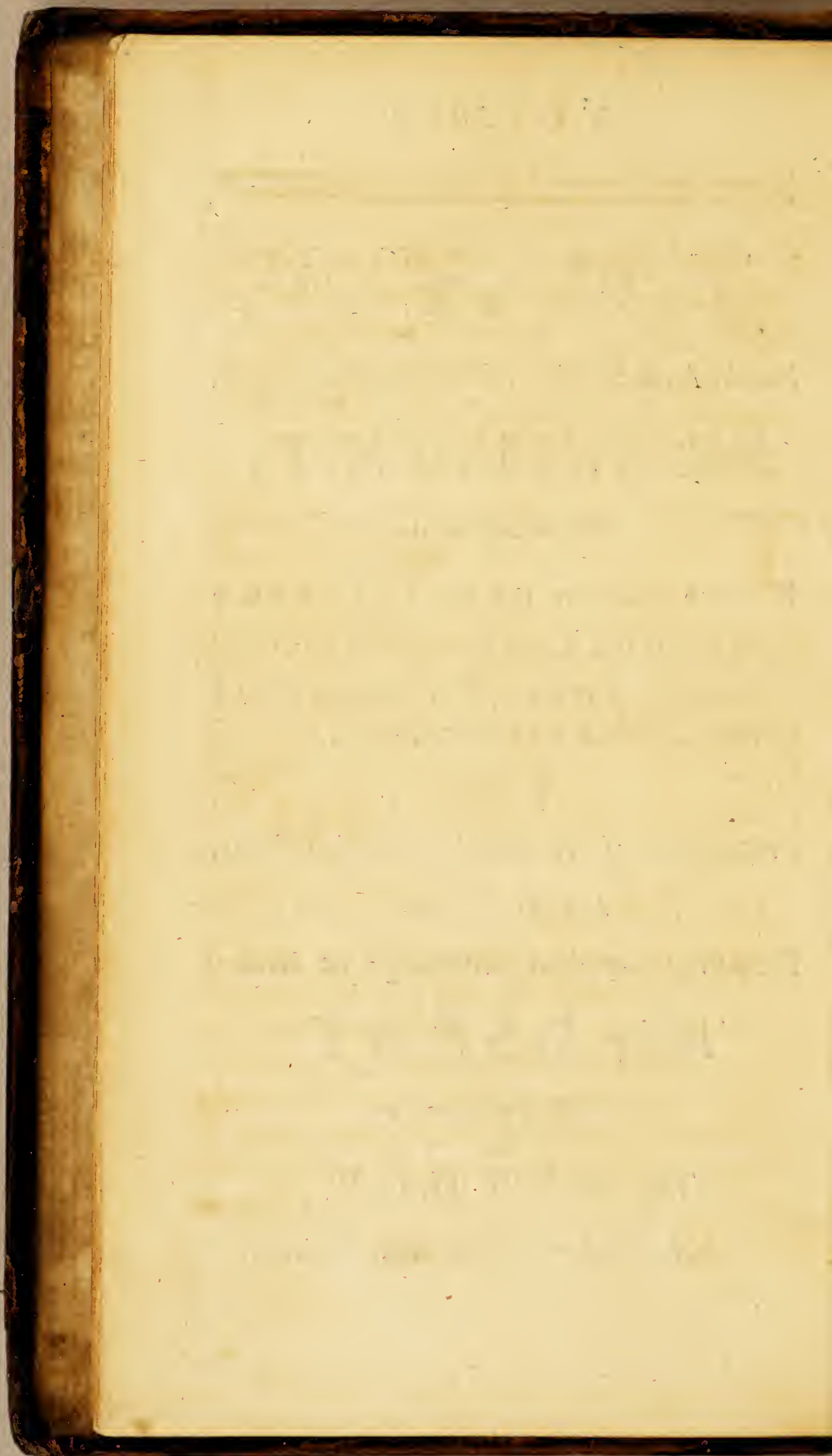
*Promoting Christian Knowledge at Home ;*

T h i s E S S A Y

*Is Inscribed by*

The A U T H O R,

*A Member of both those Societies.*





---

*The Lord Bishop of London's Letter to his Clergy, recommending that Branch of the Designs of the Society for promoting Christian Knowledge, which relates to dispersing among the Poor plain Tracts on Religious Subjects.*

**T**HE Subscribing and Corresponding Members of the Society, in Great-Britain, and Foreign Parts, are about 500; to which were added, in the Year 1740, Twenty-two Subscribing, and Twenty-four Corresponding Members; an Increase, which has been in good measure owing to the Lord Bishop of London's Recommendation of their Designs, in the following Letter to his Clergy :

GOOD BROTHER,

*Whitehall, April 3. 1740.*

‘ **T**HE Decay of Piety and Religion, and  
 ‘ the Increase of Sin and Vice, are so  
 ‘ visible in our Days, notwithstanding the  
 ‘ Endeavours of the Parochial Clergy to pre-  
 ‘ vent them; that no additional Expedients  
 ‘ ought to be omitted, which may help, in  
 ‘ any measure, to preserve among our  
 ‘ People



‘ People a Sense of Duty, and a Spirit of  
 ‘ Devotion.

‘ ONE of these Expedients is, the putting  
 ‘ into their Hands, as Occasion shall be  
 ‘ found, some *short and plain Tracts upon*  
 ‘ *Religious Subjects*; such as being *short*, they  
 ‘ are like to read, or may easily procure to  
 ‘ be read to them; and being also *plain*,  
 ‘ they cannot fail of understanding; and  
 ‘ moreover, being always at hand, and read  
 ‘ over often, they will naturally make a  
 ‘ *deeper Impression* upon their Minds, than  
 ‘ Instructions and Admonitions, either from  
 ‘ the Pulpit, or by Word of Mouth.

‘ IT was with this View, that several Bi-  
 ‘ shops, Clergymen, and other serious Per-  
 ‘ sons among the Laity, did long since form  
 ‘ themselves into a Society, for printing and  
 ‘ dispersing such practical Tracts, in great  
 ‘ Numbers. And for the dispersing them  
 ‘ more effectually, they have from time to  
 ‘ time admitted, and continue to admit,  
 ‘ several Persons in all Parts of the King-  
 ‘ dom, whom they call CORRESPONDING  
 ‘ MEMBERS; and who are intitled to have  
 ‘ a Supply of them, to be disposed of among  
 ‘ such of the neighbouring Clergy or Laity,  
 ‘ as desire them; the Bound Books, men-  
 ‘ tioned in the *Society’s Catalogue*, at the  
 ‘ prime Cost in *Quires*, the Society being at  
 ‘ the Charge of Binding; and the Stitch’d  
 ‘ Books,



‘ Books, at one *Half* of the Price there set  
 ‘ down, as the prime Cost of each ; the other  
 ‘ Half of the Charge being born by the  
 ‘ standing Subscriptions of the Members of  
 ‘ the Society, and by other occasional Bene-  
 ‘ factions. And the Privilege of sending  
 ‘ for and receiving those Books and small  
 ‘ Tracts, on the Terms before-mention’d, is  
 ‘ common to all the CORRESPONDING  
 ‘ MEMBERS, as such, whether they be  
 ‘ SUBSCRIBERS, or not ; on account of the  
 ‘ Trouble they are content to take, in an-  
 ‘ swering the great Ends of the Society, by  
 ‘ conveying the Tracts into many Hands,  
 ‘ and on the same easy Terms ; without any  
 ‘ Advantage to themselves, besides the Plea-  
 ‘ sure of doing Good.

‘ THIS Society has subsisted many Years,  
 ‘ under the Name of the *Society for promoting*  
 ‘ *Christian Knowledge*. And as, by their  
 ‘ Endeavours in that way, great Good has  
 ‘ been already done to Religion, so much  
 ‘ more would probably be done, if the  
 ‘ Design, and their Methods of carrying it  
 ‘ on, were more generally understood and  
 ‘ attended to. And because some of the  
 ‘ Clergy may not know, that there is such  
 ‘ a Society, and many others may be unac-  
 ‘ quainted with the true End and Manner of  
 ‘ it ; I desire that those in your Neighbour-  
 ‘ hood may have this Account of it com-  
 ‘ municated



‘ municated to them, as you have Oppor-  
 ‘ tunity. At the same time it is left to every  
 ‘ one’s Judgment, how far he has *Occasion*,  
 ‘ within his own Cure, for such Assistances  
 ‘ as these, to co-operate with his own Pasto-  
 ‘ ral Labours.

‘ I AM not without Hope, that when this  
 ‘ Method of doing Service to Religion is  
 ‘ known and consider’d, Persons who are  
 ‘ of Ability, both among the Clergy and  
 ‘ Laity, will be disposed to become *Sub-*  
 ‘ *scribing Members*, or occasional Contribu-  
 ‘ tors, for the better Support of the So-  
 ‘ ciety in carrying on the Work, and to  
 ‘ make the good Effects of it more and more  
 ‘ extensive. And so commending you, and  
 ‘ your Labours, to the Blessing of God, I  
 ‘ remain,

S I R,

*Your faithful Friend and Brother,*

EDM. LONDON.

N. B. *This Book, and the Bishop of Sodor and  
 Man’s plain Account of the Sacrament of the  
 Lord’s Supper, may be had by all the Cor-  
 responding as well as Subscribing Members,  
 upon the Terms of the Society for promote-  
 ing Christian Knowledge, who meet every  
 Tuesday, at their House, in Bartlett’s Build-  
 ings, Holbourn.*



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sent and future Interest of those Nations; and his earnest Desire and Endeavours, so well known, to civilize them first, and make them Men capable of Instruction, in the Ways of Religion, and Civil Government; and his hearty Wishes, that something might be done to forward such good Purposes; prevailed with the Author, however indifferently qualified for such a Work, to set about the following Essay, for propagating the Gospel amongst the *Indians* and Negroes.

And though this may be thought a very difficult Work, yet God, *who would have all Men to be saved, and to come to the Truth, as it is in Jesus*, hath, pursuant to his gracious Design, made all Men capable of receiving such a Measure of Christian Knowledge, as will be sufficient for their Salvation.

Accordingly, some Instances may be given of Heathens in the darkest Corners of the Earth, who have, even at this Day, been awaken'd, and converted, by the Blessing of God upon the Labours and Conversation of some very moderately learned, but pious Christians. These honest and well-meaning Christians, by their good Examples, and Patience in explaining the great Truths of the Gospel, have engaged Men of very brutish Passions, and such as before were supposed to be of an unconquerable Ignorance, not only to acknowledge the true God, and his Son our Lord *Jesus Christ*; but also join with them in endeavouring to convince and convert others.---And how *this Grain of Mustard-seed* may grow, and increase, and spread, God only knows:---But blessed are they that have sown it!



# P R E F A C E.

iii

As to this Performance, the Author will say little in its Defence; it is call'd an *Essay only*;----and, indeed, it was finish'd amidst other Business of Moment, which hath occasion'd so many Defects in it, that he could almost wish it had not gone abroad. But he hopes these Defects may set some better Hands at work, to perfect what hath been here attempted.---And if even that Good be done by it, the Author will be very thankful to God, for having enabled him, in any measure, to promote a Work of such Importance, as is the Salvation of Souls, which *Jesus Christ* hath purchased with his most precious Blood.

There have been, 'tis true, many excellent Books published, which give a larger and more learned Account of the Christian Religion: But then some of these have been written in a Style above the Capacity of the less Learned; and others mix'd with Controversies, improper for such a Work, as being too apt to distract the Minds of both Teachers and Learners, and to divert them from attending to the great and saving Truths of Christianity.

It will easily be seen, that the Author's Talent doth not lie that way; he has taken what Care he could, to give no Offence to any serious Christian, who may have different Sentiments from himself; and to express his Thoughts in Terms suited to the meanest Capacity.---And, indeed, he hath failed of his Purpose, if the Truths, here recommended, have not been made plain even to the Understanding of an *Indian*, who shall be desirous to learn, and is *disposed for eternal Life*.

His chief Aim was to follow the Example of our great Master, ——— by giving Instructions  
a 2                      suitable



suitable to the present Necessity and Strength of such as were to receive them.

And if this short and plain Instruction may but serve for a sort of *Index*, or *Common-place*, of the Heads that are proper to be insisted on, and which may be more largely explained, it will be of some Use to such Missionaries, or others, that shall think it worth their while to consult it.

‘ Had this Essay been intended for the sole Use  
 ‘ of Heathens, many Things might have been  
 ‘ omitted :-----But when one sees, even amongst  
 ‘ Christians of almost all Denominations, too many,  
 ‘ who, with respect either to Knowledge or  
 ‘ Practice, are not much better than Heathens,----  
 ‘ who understand not why they are called Christians,  
 ‘ or what Need they have of a Saviour ;----  
 ‘ but, as the Apostle describes the then Pagan  
 ‘ World, are without Christ, expecting no Benefits  
 ‘ from his Sacrifice, and therefore *without Hope,*  
 ‘ *and without God in the World* :-----Upon this  
 ‘ mournful Consideration, it was thought proper to  
 ‘ add many Things, which, through the Blessing  
 ‘ of God, in the Hands of well-meaning and understanding  
 ‘ Christians, might be of Use to awaken  
 ‘ such miserable and unthoughtful People.’

With respect to the Manner of the Performance,----As the HOLY SPIRIT, by *Moses*, did not begin the History of the Creation, nor St. *Paul* the Conversion of the Gentiles, *with Proofs of the Being of God*, supposing, that every Man, who had the Use of Reason, would acknowledge, that there must of Necessity be such a Being ;----it was not thought necessary nor convenient to begin these Instructions with such Proofs, which might confound, and have often stagger’d, the Faith of simple Men.

There



## P R E F A C E.

v

There may be in the Christian World Atheists, at least such as would wish there were no God, to punish them for their wicked Lives:----But we have no certain Account, that there are any such amongst the Heathens:----The very *Hottentots*, who are supposed to be the dullest of Mankind, even these, as we have been inform'd by such as have been amongst them, do very naturally appeal to *One* who is above those who do injuriously treat them.----And we have lately been told, that some of these very People have been awaken'd, and converted to the Christian Faith.

The Proofs of the Christian Religion, made use of in this Essay, are not founded upon such Arguments as are above the Capacities and Reasonings of plain and unlearned People,----but upon what they know and feel within themselves;----Upon the *Corruption* of human Nature;----Their *Prone-ness* to Evil;----The *Fears* that attend such a sad State;----And upon the *Experience* of their own utter Inability to deliver themselves out of this State of Bondage;----Arguments which every thoughtful Man, though never so unlearn'd, if awaken'd, feels the Force of.

And such Convictions as these will very naturally lead Men to desire, and consequently close with, any reasonable Proposal of a Way to free them from such Doubts and Fears;----and dispose them to embrace such Arguments as shall be brought to prove the Truth and the Blessing of Christianity.----

Indeed the CONVERSION OF THE HEATHENS may appear, at first Sight, a very discouraging Undertaking, considering the many Difficulties such a Work is like to meet with.-----But God, whose Kingdom ruleth over all, having given *his Son the*



*Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession ;----and having assured us, that all the Ends of the Earth shall remember themselves, and turn unto the Lord ;----as he is able, so He will most certainly perfect this in his own good Time, and by such Instruments as shall be most proper for accomplishing this great Event.*

But whether the *Churches of the Gentiles*, which at present are so far departed, not only from the Zeal and Practice, but many of them from the Truths of primitive Christianity, so that even themselves want to be converted ;-----Whether these shall be made the Instruments of so glorious a Work ; is much to be doubted.

Or whether, *when the Times of the Gentiles shall be fulfilled*, Luke xxi. 24.----that is, as the learned Grotius understands that Prophecy, *When God's Patience and Long-suffering with the Churches of the Gentiles, whom, when he rejected the Jews, he made his peculiar People, shall be at an End, and they shall have filled up the Measure of their Sins ;* ----Whether God will not then look upon his everlasting Covenant with Abraham and his Seed, Gen. xvii. 7.----and cause the *Jews* to be converted, and make THEM the Instruments of publishing the Gospel to all the Nations of the World, amongst whom his Providence hath already scatter'd them ; ----This seem'd to the very learned Mr. Joseph Mede no improbable Supposition \*.

He supposeth St. Paul's Conversion to be a TYPE of the Calling of the *Jews*, when their Tribulation and long Dispersion shall be ended ; and that the same Almighty Power and Grace, which con-

\* Mr. Mede's Works, fol. Book v. ch. 2. See there his Reasons at large.



verted him, and from a most bitter Enemy and Persecutor of *Jesus Christ*, and his Church, made him an Apostle and Preacher of the Gospel to the then Gentile World,----that the same Almighty Power and Grace can, if God thinks fit, and after the like manner, make the *Jews*, tho' never so great Enemies to Christ at present, *Preachers of the Gospel, to the yet unconverted Nations*;----and endow them, as he did *St. Paul*, with sufficient Powers, to convince and convert all such as are disposed for eternal Life.

But this must be as it shall please God.----In the mean time, whoever among Christians *feareth God*, and *loveth the Lord Jesus Christ* in Sincerity, cannot but desire and endeavour, that all Nations may come to the Knowledge of their Maker and Redeemer, and adore and glorify them.

This is, indeed, what every Christian prays for, when he says, *Thy Kingdom come*;----but to how little Purpose, if he does not, by some Acts of his own, and as far as God hath put it into every Man's Power, endeavour to gather and increase the Number of Christ's Subjects, and inlarge his Kingdom, by the Conversion of the yet unbelieving Nations?

We know it will be natural for People to ask,---What can be done by most Men, more than to pray,----That such as sit in Darkness, and in the Shadow of Death, may be delivered, by what Ways God shall think fit? More, much more, most certainly, may be done, by almost all good Christians, towards the Promoting of so glorious a Work,---were they only to remove the Stumbling-blocks which lie in the way of the Heathens, and hinder their Conversion.

For



For Instance ;----It cannot but be acknowledg'd with Shame and Sorrow, that the little Progress which the Gospel hath made among the *Indians* and *NEGROES* in the Western Parts of the World, hath in a great measure been owing to the bad Lives of many of those Christians with whom they have so long conversed :----For let the Missionaries, or any other good Christian, say never so many true and affecting Things of the Excellency of Christianity, and the Blessings attending it ; those People will always judge of the Religion so zealously recommended to them, by the Lives of the Generality of those who profess it ;----which, if wicked, give such a Wound to Christianity, as all the Arguments to recommend it cannot heal.

If those poor People, instead of seeing the good Fruits of the holy Faith and Religion proposed to them, shall see little or nothing but a *general Corruption of Manners* ; such as *Intemperance, Injustice, Covetousness, Oppression, a Love of Pleasures and all worldly Delights, a Want of Compassion for their Fellow-creatures,----Hatred, Malice, and Revenge,----*it will be almost impossible to reconcile them to a Religion, which hath no better Effects upon its Professors ;----or to make them fear a God who suffers his Worshippers to do such Things, and break with Impunity those Laws, which they say he hath given them for the Conduct of their Lives.

Heathens can reason as well as Christians, in Matters of so natural a Consequence, and will make this plain Conclusion ;----That if such Christians as they converse with, do really hope, as they pretend, to be happy when they die, no Persons need be much concern'd how they live here, or fear being miserable hereafter.

Such



Such Men as these would do well to consider the sad Doom pronounced by the Son of God against those who give this Offence, and thereby occasion the Loss of so many Souls.

All Christians, who live in the Neighbourhood of the Heathens, ought to conclude, that they are placed there by a special Providence, who doth nothing by chance, or in vain, to give those People an Opportunity of coming to the Knowledge of the true and only God; and by their instructive Conversation, and good Lives, to dispose them to receive the Gospel, that they may be saved,----that God may be glorified, and his Kingdom enlarged, *and his Name become excellent in all the Earth.*

Then indeed those Heathens will have Reason to say, what *Moses* supposed the Nations would say of the *Israelites*:-----*Surely these are a wise and an understanding People, who have the Lord so nigh unto them, in all they call upon him for;-----and what Nation is there so great, that hath Statutes and Judgments so righteous?*

It was certainly for such great Ends as these, that *Joseph* first, and afterwards *Jacob*, and his whole Family, were brought into *Egypt* by unforeseen Providences, that the *Egyptian* Nation, which was given altogether to Idolatry, might have a favourable Opportunity of coming to the Knowledge of the true and only God.

For this Reason also it was, that the same Providence of God, who alone can bring Good out of Evil, did afterwards punish the Sins of his own People, by sending them Captives into *Babylon*; and at the same time that he punish'd *them*, and effectually cured them of the Sin of worshipping Idols, he gave their *Conquerors* a merciful Occasion of coming to the Knowledge of Himself, and of  
his



his glorious Attributes ;-----and by the wonderful Miracles which he publickly wrought, delivering his faithful Servants DANIEL, SHADRACH, MESHECH, and ABEDNEGO, from Death, he gave many Nations and Kingdoms sufficient Reasons to see the Folly of their absurd and stupid Idolatry, when their very Kings were forced to declare, that there was no God but the God of *Israel*, who was able to deliver after that manner ; and forbad all the People of their Dominions to speak any thing amiss against the God who could do such Wonders.

And how earnestly is it to be wish'd, that such Christians, who by the same Providence, and by various Ways, have been sent amongst the Heathens in these latter Days, would seriously consider, what great Good or Evil they are capable of doing, by their virtuous or vicious Behaviour, the one hardening them in their Unbelief, the other disposing them to receive the Gospel !

As to the NEGROES, the Descendants of *Ham* and *Canaan*, who, according to one of the most antient Prophecies (*Gen. ix. 25.*), are become Slaves to Christians, the Descendants of *Japheth*,-----surely the only righteous Recompence that can be made them for having been forced from their native Country into a strange Land, and for their Labours there, will be to endeavour to bring them to the Knowledge and Worship of the true God, *the God of the Spirits of all Flesh, who would have all Men to be saved, and with him is no Respect of Persons.*

And indeed, if this is not sincerely endeavour'd, it will be very difficult to justify *the Trade of BUYING, TRANSPORTING, and SELLING them as Beasts of Burden.*



For tho' it should be allowed to be a Blessing for these ignorant, rude, and uncivilized People, who can hardly be more miserable in any Country than in their own, to be brought, even in the Condition of Slaves, into a Country of civilized People, where Mens Lives and Liberties are secured by Laws, and where they may be supposed, in time, to be qualified to receive Instructions of every Kind, both for the Benefit of Society, and for the Salvation of their own Souls;----yet it would be great Barbarity and Injustice, to make a Gain for ever of theirs and their Childrens Labours, and neither to take care of their religious Instruction themselves, nor contribute to the Support of those who do this charitable Work for them.----This would shew too plainly, that the *Labours* and *Profit* of their Slaves are more valued by their Masters, than the *Glory of God*, or than *their own*, or their *Servants Souls*; FORGETTING THAT THEY THEMSELVES HAVE A MASTER IN HEAVEN.

But the true way, which all wise and good Masters will take with their Slaves, and which will recommend themselves and their Labours to the Blessing and Protection of God, is,----To endeavour that their Slaves may have the Ties of Religion and Conscience, to oblige them to be *faithful, peaceable, and contented* with their Condition \*. ----And nobody ought to question, but that these People are as capable of receiving religious Instructions, as any other Gentiles, or even as we ourselves were, when the Gospel was first preached to us.----And they who insinuate, to the Reproach of our Lord, and the Power of his Grace, that the Conversion of the *Negroes* will either be impossible,

\* See *Extracts from the Bishop of Oxford's Sermon at the End of this Preface.*



or be of no Advantage to their Masters, have much more to answer for, than they seem to imagine, or to apprehend.

And those Masters who grudge their Slaves Time sufficient for their Instruction in the Way of Life and Happiness, and compel them to profane the *Lord's Day*, in procuring Necessaries for their Support, in direct Opposition to God's Command, given in Compassion both to Man and Beast ;---- such Masters have no Reason to expect the Blessings of either this World or the next.

*These* are some of the Obstacles which lie in the way of the CONVERSION of the *Negroes* and *Indians*, and cause that glorious Work to go on so slowly :----And, certainly, they who are concern'd to remove them, and who do not, will be look'd upon as Enemies to God, and his Christ, and as such shall be treated at the last Day.

The WANT of MISSIONARIES, both for NUMBER and QUALIFICATIONS, to undertake so difficult a Work, is another Reason which delays their Conversion, and is greatly to be lamented.----These cannot be hoped for, without Assistances equal to the Work.

In order to this, it pleased God to put it into the Hearts of our Princes, TO ESTABLISH, BY A CHARTER, A SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS, which hath hitherto been encourag'd, and kept up by many worthy, but voluntary, Subscriptions and Benefactions.----*And may God increase their Number, and bless the Substance of all such Benefactors !----* But Experience hath convinc'd those who are chiefly concern'd in carrying on this good Work, that a much greater Income than they have yet had, will be necessary to supply the Number of Missionaries



that are wanted, and every Day pray'd for, by such People as are well dispos'd, but not able of themselves to maintain such as may instruct them.

In the mean time we hope, and have Reason to expect, that this excellent Undertaking, in which the Glory of God, and the Good of Men, are so nearly concern'd, will meet with still more and greater Encouragement from Christians of all Denominations, when they consider the Obligations upon every one to put-to their helping Hand, according to their Ability, as a Proof of their Love for our Lord *Jesus Christ*, and of their zealous Concern for Religion.

And in the first Place, our Lord, who himself hath ordained,-----*That they which preach the Gospel, should live of the Gospel*, will surely expect, That such as cannot, in their own Persons, and by their own Labours, preach the Gospel to the Heathen, and to such Christians in foreign Parts, who are destitute of necessary Instruction, and not able to maintain Persons qualified to perform divine Offices amongst them ;-----That such, I say, should, out of the Revenues of the Church, and according to their Ability, contribute to the comfortable Subsistence of those Missionaries, who are sent in Person by the Society, to preach the Gospel.

Were this a Matter of Choice in those we are speaking of, one would only use St. Paul's Argument ;-----*Let every Man do according as he is disposed in his Heart, not grudgingly, or of Necessity; for God loveth a chearful Giver.*-----But if we should look upon the Revenues of the Church as common Stock, in which every Minister of Jesus Christ, lawfully sent *to labour in the Word and Doctrine*, hath some Right, it will then become a  
b Duty,



Duty, and not a Matter of mere Charity, especially in such as possess the greater Revenues of the Church, to contribute to this Work \* ;-----and every worthy Missionary may seem to have a Title to such a Part of that common Stock, as is necessary to carry on the Work of the Gospel, wherever he is sent.-----And how any Man, tho' not oblig'd by human Laws, can excuse himself before God, if he with-holds his Proportion, will be worth the Consideration of such as enjoy more than enough for their own and their Families comfortable and decent Subsistence, and for the Poor and Neccessitous under their peculiar Care ;-----especially when every Benefactor has good Reason to be satisfy'd, that his Contribution will not be misapplied, which is often the Pretence of Covetousness, when Men are resolv'd to *with-hold what is due, though it is in the Power of their Hand to give*, Prov. iii. 27.

The *Care*, the *Zeal*, and the *Characters*, of the *Governors of this Society*, consisting of *Archbishops*, *Bishops*, and other *Dignitaries* of the Church, as also of *Noblemen*, *Gentlemen*, and *Merchants* ;----the most particular Accounts of all the *Benefactions*, *Receipts* and *Disbursements*, that are made every Year in the Sight of the World ;----and the many good Things that are done by the Society ; are sufficient to silence all Objections, and to encourage every one, who may be at a Loss, as we know many have been, how to bestow their Charities to the best Purposes.

Next to the Clergy, those Gentlemen are under an indispensable Obligation to support and encourage this excellent Work, who draw great Riches

\* See *Extracts from the Bishop of Oxford's Sermon at the End of his Preface.*



from the Traffick and Labours of the Negroes, and from the Nations and Countries of the *Indians*, whether they live here, or in the *Indies*.

And indeed one cannot but believe, that these Gentlemen, who reside in the great and trading Towns of *England*, and are generally of a very liberal Disposition, and ready to every good Work, do only want to be made sensible of the Good they are able to do this way, and the Obligations which lie upon them to promote so pious a Work;---whereby they would be most assuredly intitled to the especial Blessing of God upon their *Trade*, their *Ships*, *themselves*, and their *Families*.

In short, one would hope, that all People who value the Blessing of an ingenuous and christian Education, will countenance this Work, some by their Assistance, all by their Prayers:---Especially when they consider, that this very State of *Darkness*, and *deplorable Ignorance*, must have been our own Case to this Day, had not God in Mercy sent *Missionaries* to instruct the Generations before us.

And although there are many Christians, who differ in Opinions from one another, sometimes in Matters of little Moment;---yet sure, all such as agree in the great and saving Truths of the Gospel, will unite to weaken the Power of *Satan*, who still exerciseth his Malice over so great a Part of Mankind.

And it will be a prevailing Motive to endeavour this, when we consider how far this Charity may extend;---for as we ourselves do now enjoy the blessings and Fruits of their charitable Labours, who so long since preached the Gospel to these Nations, so we have Reason to hope and believe, that the miserable Countries and People we are now



concern'd for, will in God's good Time, and by his Blessing upon *this Society*, be praising God in the Ages to come, for having touched *our Hearts* with a Sense of their Forefathers miserable Condition, and helped them out of it.

These, and the like Considerations, will, one would hope, prevail with all such well-disposed Christians, as shall come to the Knowledge of this Society, to enable its Governors to send and encourage Missionaries, sufficient for so great and extensive an Undertaking, and such as are endued with a truly Christian Spirit, and with a prudent Zeal for the Glory of God, and the Salvation of Men.----And indeed, IF THIS IS NOT TO HONOUR GOD WITH OUR SUBSTANCE, WE SHALL BE AT A LOSS TO FIND A BETTER WAY.

In the mean time it must not be forgotten,-----That every pious and understanding Christian, who, by the Providence of God, is placed among the Heathens, or is any way concern'd with them, may be capable, in some measure, of becoming a Missionary, and *may receive*, at least from God, *a Missionary's Reward*; by disposing such People to bethink themselves, why they were sent into the World, and what may become of them when they leave it.

For Example: *Every such serious Christian* may, in his Conversation with Heathens, endeavour to convince them,----that the Gods they worship are indeed *evil Spirits*, which will be their Ruin for ever, if they do not renounce and forsake them:----That they are *these evil Spirits* which lead them, and *all wicked Men*, to do such Things as an Holy and Good God must be displeased with, and which he hath declar'd he will punish most severely in the Life which is to come.

----He



----He can further inform them, That the God we worship is he who made us, and all the World ;  
----That he is most worthy of their Love, and their Obedience,----since he hath commanded nothing but what is necessary for our Good ;----That he would have all Men, without Respect of Persons, to be happy ; and that he will make all Men happy, who will do what he hath commanded them.----At the same time he can let them know,  
----That this *Great and Holy God* is *greatly to be feared* above all Things, by such as do not obey his Commands ; so that they ought not to be easy till they know how to obtain his Pardon, and to be restor'd to his Favour.

He can, in conversing with them, let them know further,----That our God and Maker hath been so exceeding good and kind, as to send his own Son from Heaven, to make himself, and his Will, known unto Men ;----To teach them how they ought to live, so as to please their Maker ;----and how they may be restor'd to his Favour, when they shall have done any thing to displease him :----And (to make us all more attentive to these Truths) That the Son of God did assure us Christians,----That this is not the only World and Life we are all made for, but that there is another World after this ; and that the present Life is only a State of Trial, which is design'd to fit us for a much better Life, if we are not wanting to ourselves.----For God hath assured us, *by this his Son*, that he hath determin'd to raise all Men that have ever liv'd, to Life again, to call them to an Account, and to judge them either to Happiness or Misery, as they shall have deserv'd ;----and that all such as have obey'd God, and led good Lives, or who, being sensible that they have done Evil,



have truly repented of it, shall be happy for ever ; but that such, whether Heathens or Christians, as have led careless and wicked Lives in this World, and have not truly repented, and amended their Ways, shall be doomed to everlasting Fire.

By such Hints as these, and a thousand other Truths, which the good Spirit of God will put into the Hearts of such pious Christians as love God, and desire to have him known and glorified, ----by such Hints as these it will be proper to raise in their Minds a Fear for themselves, and a Desire to know more of the Will of God ;----To know what they must believe,----and how they must live, so as they may be happy when they die.

\* And certainly, they who have *Negroes* in Servitude, will find it the best way to secure their Fidelity ;----First, to convince them, that their State of Bondage, even in a strange Land, amongst People who are govern'd by Laws, is far better than always to have lived in their own Country, where no Man can live in Safety, except a few lawless People, who kill or make Slaves of all whom they can overcome ; whereas now they may live in Security, and have it in their own Power to come to the Knowledge of the true God, who will assuredly make them full Amends in the next World, for what they want or suffer in this, if they shall bear their Condition, in which his Providence hath plac'd them, with Patience, and obey his Commands.

And now, if any thing in the following *Essay* shall be of Use, either to such well-dispos'd People as we have been speaking of, or to any of the *Missionaries* sent by the Society, or to those Chri-

\* See *Extracts from the Bishop of Oxford's Sermon, at the End of this Preface.*



fians, who have hitherto liv'd without Fear of what must come hereafter :----In a Word,----if it may serve in the least Degree to enlarge the Kingdom of God, which we daily pray for :----Let *all the Praise be to Him*, for whose Glory it was undertaken, and who by the weakest Means can, when he pleases, do the greatest Good.

All the Author desires for himself is,----That he may have the Prayers of all such as shall receive any Benefit by these Papers; and in Return he will not forget to pray for them, *That we may one Day meet in the Paradise of God*, to praise Him to all Eternity,



## E X T R A C T

## O F T H E

*Lord Bishop of Gloucester's SERMON,  
 preach'd A. D. 1739-40. before the  
 Society for Propagating the Gospel in  
 Foreign Parts.*

‘ **I**T is a great Reproach to Christianity, to see  
 ‘ Men with so much Eagerness, and thro’ so  
 ‘ many Hazards, going to these Countries, in or-  
 ‘ der to gain the *Wealth that perisheth*, or sending  
 ‘ their Wealth thither, in Hopes of having more  
 ‘ in Return; and not in the least concern’d to  
 ‘ propagate Virtue and Religion there. *They will*  
 ‘ *compass Sea and Land*, to gain even a small Mat-  
 ‘ ter; but out of great Gains they will not con-  
 ‘ tribute one Farthing towards humanizing and  
 ‘ instructing these poor Wretches: Nay, even they  
 ‘ oppose the Instruction of those who are the most  
 ‘ serviceable to them, the *African* Slaves, upon a  
 ‘ bare Suspicion, lest their being instructed in what  
 ‘ regards their eternal Interest, should prejudice  
 ‘ the little worldly Interests of their Masters. It  
 ‘ is hard to say, whether the Wickedness or the  
 ‘ Folly of these Men is greater. They have been  
 ‘ assured by the ablest *Lawyers*, and particularly  
 ‘ those \* *Two great Men*, one of whom lately was,

\* *Lord Chancellor Talbot. Lord Chancellor Hardwick.*

‘ and



and the other *now is*, so deservedly at the Head  
 of that Profession, *That the Law makes no Al-*  
*teration in the outward State of these poor Crea-*  
*tures, on their becoming Christians;* and the  
*meanest Divine* is able to shew them, that the  
*Gospel* makes none. Surely, then, it is not  
 likely, that they should make the worse Servants  
 for being taught to serve faithfully and diligently,  
 from a Principle of Conscience. And since, for  
 our Advantage, they are treated with so great  
 Rigour in this World, we ought to take great  
 Care to lay before them the Prospect of Rest and  
 Happiness in another. This indeed we should  
 do, not only in Compassion and common Justice  
 to them, but even out of Kindness to ourselves,  
 to make them more willingly persevere in a  
*Servitude so painful to them, and so beneficial*  
 to us.



## E X T R A C T S

O F T H E

*Lord Bishop of Oxford's SERMON,  
preach'd A. D. 1740-1. before the  
Society for Propagating the Gospel in  
Foreign Parts.*

Page 6. ' T H E next Object of the Society's  
' Concern, were the poor Negroes.  
' These unhappy Wretches learn, in their native  
' Country, the grossest Idolatry, and the most  
' savage Dispositions, and then are sold to the best  
' Purchaser; sometimes by their Enemies, who  
' would else put them to Death; sometimes by  
' their nearest Friends, who are either unable or  
' unwilling to maintain them. Their Condition  
' in our Colonies, tho' it cannot well be worse  
' than it would have been at home, is yet nearly  
' as hard as possible; their Servitude most laborious,  
' their Punishments most severe. And thus many  
' Thousands of them spend their whole Days, one  
' Generation after another, undergoing with re-  
' luctant Minds continual Toil in this World, and  
' comforted with no Hopes of Reward in a better.  
' For it is not to be expected, that Masters, too  
' commonly negligent of Christianity themselves,  
' will take much Pains to teach it their Slaves;  
' whom even the better Part of them are in a great  
' measure habituated to consider, as they do their  
' Cattle, merely with a View to the Profit arising  
' from them. Not a few, therefore, have openly  
' opposed



' opposed their Instruction, from an Imagination,  
 ' now indeed proved and acknowledged to be  
 ' groundless, that Baptism would intitle them to  
 ' Freedom. Others, by obliging them to work on  
 ' *Sundays* to provide themselves Necessaries, leave  
 ' them neither Time to learn Religion in, nor any  
 ' Prospect of being able to subsist, if once the Duty  
 ' of resting on that Day become Part of their Be-  
 ' lief. And some, it may be feared, have been  
 ' averse to their becoming Christians, because,  
 ' after that, no Pretence will remain for not treat-  
 ' ing them like Men. When these Obstacles are  
 ' added to the Fondness they have for their old  
 ' Heathenish Rites, and the strong Prejudices they  
 ' must have against Teachers from among those  
 ' whom they serve so unwillingly; it cannot be  
 ' wonder'd, if the Progress made in their Conver-  
 ' sion prove but slow. After some Experience of  
 ' this, Catechists were appointed in two Places, by  
 ' way of Trial, for their Instruction alone: whose  
 ' Success, where it was least, hath not been inconfi-  
 ' derable; and so great in the Plantation belonging  
 ' to the Society, that, out of Two hundred and  
 ' Thirty, at least Seventy are now Believers in  
 ' Christ. And there is lately an Improvement to  
 ' this Scheme begun to be executed, by qualifying  
 ' and employing young Negroes, prudently chosen,  
 ' to teach their Countrymen: from which, in the  
 ' Opinion of the best Judges, we may reasonably  
 ' promise ourselves, that this miserable *People*, the  
 ' Generality of whom have hitherto *sat in Dark-*  
 ' *ness, will see great Light* \*.

Page 8. ' There still remains another Branch of  
 ' the Society's Care, the *Indians* bordering on our

\* *Matth. iv. 16.*



‘ Settlements. These consist of various Nations,  
 ‘ valuable for some of their Qualities, but im-  
 ‘ mersed in the vilest Superstitions, and engaged in  
 ‘ almost perpetual Wars against each other, which  
 ‘ they prosecute with Barbarities unheard of amongst  
 ‘ the rest of Mankind; implacable in their Resent-  
 ‘ ments, when once provoked; boundless in their  
 ‘ Intemperance, when they have Opportunities for  
 ‘ it, and at such times mischievous in the highest  
 ‘ Degree; impatient of Labour, to procure them-  
 ‘ selves the common Conveniencies of Life; inhu-  
 ‘ manly negligent of Persons in Years; and, if  
 ‘ Accounts of such Things may be credited, not  
 ‘ scrupling to kill and eat their nearest Relations,  
 ‘ when the long Expeditions they make, for Hunt-  
 ‘ ing, or against Enemies, have reduced them to  
 ‘ Streights. Now these poor Creatures, also, dili-  
 ‘ gent Endeavours have been used to enlighten and  
 ‘ reclaim, on such Occasions, and by such Methods,  
 ‘ as were least suspicious. For, without due Pre-  
 ‘ cautions, Harm would be done, instead of Good,  
 ‘ where natural Jealousy is so industriously fo-  
 ‘ mented by an artful Neighbour. And, after all  
 ‘ Precautions, it cannot be an easy Work to con-  
 ‘ vert Nations, whose Manners are so uncultivated;  
 ‘ whose Languages are so different, so hard to learn,  
 ‘ and so little adapted to the Doctrines of Religion;  
 ‘ with whom we scarce ever contract Affinities;  
 ‘ and who seldom continue long enough in the same  
 ‘ Place, to let any good Impressions fix into Ha-  
 ‘ bits. But notwithstanding these Difficulties,  
 ‘ which frustrated formerly a very expensive At-  
 ‘ tempt, another hath been made of late; and,  
 ‘ through the Blessing of God, hath so reformed  
 ‘ and improved the Morals, together with the  
 ‘ Notions



Notions of one *Indian* Tribe \*, that we cannot but hope the rest will be induced, by seeing their Happiness, to follow their Example.

Page 18. ' But let us now think, what Good must follow from extending this Instruction to the poor Negroes also. The Servitude and hard Labour they undergo, be it as justifiable as it can, surely requires, that we should make them all the Amends in our Power; and the Danger, into which they have brought our Colonies more than once, demands the greatest Care to compose and soften their vindictive and sullen Spirits. Now there can be nothing contrived on purpose more likely to effect this, than Belief of the Gospel; which not only forbids, in general, both doing and recompensing Evil †; but commands in particular as many as are Servants under the Yoke, to count their Masters worthy of all Honour ||; and be subject to them with all Fear, not only to the Good and Gentle, but also to the Froward; for this is thankful, if a Man for Conscience towards God endure Grief, suffering wrongfully ‡: to do Service with good Will, as to the Lord, and not to Men; knowing that whatever Good any Man doth, the same he shall receive of the Lord, whether he be bond or free \*\*. The Tendency of such Doctrine must be, to make their Tempers milder, and their Lives happier. And no Imagination can be suggested to them, of any worldly Exemptions or Privileges arising from their Profession of it. For as human Authority hath granted them none, so the Scripture, far from making any Alteration in civil Rights, expressly directs, that every Man abide in the Condition wherein he is called, with

\* The *Mohawks*.  
 † 1 Peter ii. 18, 19.  
 ‡ Rom. xii. 17.  
 \*\* Ephes. vi. 7, 8.  
 || 1 Tim.  
 ' great



great Indifference of Mind concerning outward  
 Circumstances \* : and the only Rule it prescribes  
 for Servants of the same Religion with their Ma-  
 sters, is, *not to despise them because they are Bre-*  
*thren ; but do them Service the rather †.* Nor  
 hath Experience at all shewn the Behaviour of  
 such, in the present Case, to be different from  
 what Reason would lead us to expect. ON THE  
 CONTRARY, IN A GREAT REBELLION OF  
 THE NEGROES AT NEW-YORK, ONLY TWO  
 OF THOSE WHO HAD RECEIVED ANY IN-  
 STRUCTION, AND ONLY ONE WHO HAD BEEN  
 BAPTIZED, WAS SO MUCH ASSUSPECTED OF  
 BEING GUILTY ; AND HE WAS AFTER-  
 WARDS ACKNOWLEDGED TO BE INNOCENT :  
 BUT THE DEEPEST IN THE CONSPIRACY  
 WERE THE SLAVES OF THOSE PERSONS,  
 WHO HAD OPPOSED THE MOST WARMLY  
 ALL ENDEAVOURS FOR THEIR CONVERSION.  
 It may therefore be depended on, that Success in  
 these Endeavours will both be a Security, and  
 every way an Advantage, to their Proprietors.  
 And if it doth procure the poor Wretches them-  
 selves a little more kind Usage, they will then be  
 fitter to receive it : and at present, as much as  
 can be safely allow'd them, is but their Due.  
 The Apostle's Injunction was made not only for  
 Slaves, but for Heathen Slaves : *Masters, give*  
*to your Servants that which is just and equal ;*  
*knowing that ye also have a Master in Heaven || :*  
*neither is there Respect of Persons with him ‡.*  
 And if their becoming Christians will help, as it  
 certainly will, to obtain them such Treatment ;  
 putting together their Condition and their Num-

\* 1 Cor. vii. 20—24.

† Ephes. vi. 9.

‡ 1 Tim. vi. 2.

|| Col. iv. 1.



bers, there are but few Things, which, even on that Account, common Humanity more obliges us to attempt.

Then as to the Influence of Christianity on the *Indians*: it must undoubtedly restrain their mutual Barbarities, which it doth not appear what else will, and dispose them to a settled and orderly Life. By means of this, they will come to enjoy the Benefit of Agriculture, and of all the Arts that are useful in Society: they will of consequence grow happier and more numerous; and as they will become at the same time more harmless too, it would be both an immoral and a false Policy, to envy them these Advantages. They have yielded up to us a considerable Part of their Country: and it is but common Gratitude, to shew them the way of living comfortably in the rest. We have introduced amongst them both Diseases and Vices, which have destroy'd great Numbers of them: Surely it is fit we should communicate something good to them. It may be feared they are hitherto the worse for their Knowledge of Us: but they will certainly be the better for the Knowledge of our Religion. And the more they are prejudiced against it by the Wickedness of its Professors, the more need there is to lay before them, in a full Light, the Excellency of its Precepts; and to convince them, that there are Persons, who not only believe, but practise them. Nor should it be forgotten, that every single *Indian*, whom we make a Christian, we make a Friend and Ally at the same time; both against the remaining Heathen, and a much more dangerous Neighbour, from whose Instigations almost all that we have suffered by them is allowed to have come.



‘ But the temporal Advantages of propagating  
 ‘ Christianity are infinitely the least. If we allow  
 ‘ but the Truth of Natural Religion, we must ad-  
 ‘ mit the future, as well as present, Happiness of  
 ‘ Mankind to depend on preserving and diffusing  
 ‘ the Knowledge of that Religion. And there is  
 ‘ neither Instance nor Prospect of either of these  
 ‘ Things being attempted by any other Method,  
 ‘ than that of preaching the Gospel: of which the  
 ‘ Doctrines and Duties of Nature make so large a  
 ‘ Part. If therefore it be of Importance, that the  
 ‘ People in our Colonies should worship the Maker  
 ‘ of Heaven and Earth, and believe Virtue to be  
 ‘ his Law; that the *Negroes and Indians* should be  
 ‘ *turned from Idols, to serve the living and true*  
 ‘ *God* \*; and that all should know, there will be a  
 ‘ Recompence hereafter to the Just and to the Un-  
 ‘ just: whoever deserves the Name of Deist in a  
 ‘ good Sense, whoever is indeed an Enemy to Su-  
 ‘ perstition, and a Friend to Mankind, will rejoice  
 ‘ to have that Faith carefully taught amongst them,  
 ‘ by which alone they will learn these momentous  
 ‘ Truths; to have it *told among the Heathen, that*  
 ‘ *the Lord is King, and that he shall judge the Peo-*  
 ‘ *ple righteously* †.

‘ But if the Gospel of Christ, besides compre-  
 ‘ hending the System of Natural Religion, be, by  
 ‘ virtue of its own peculiar Doctrines, *the Power*  
 ‘ *of God unto Salvation* ||: then every possible  
 ‘ Motive concurs, for being zealous in spreading it  
 ‘ throughout the Earth. Revelation indeed neither  
 ‘ obliges nor permits us to pass a hard Sentence on  
 ‘ those, who have never had it proposed with suffi-  
 ‘ cient Evidence. *To their own Master they stand*

\* 1 *Thess.* i. 9.† *Psal.* xcvi. 10.|| *Rom.* i. 16.



or fall †: and of them only, to whom much is given, shall much be required\*. For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not ||. But still, as all Men have sinned, and come short of the Glory of God †, and there is but one Name under Heaven, whereby they can be saved; as Christianity is inexpressibly more efficacious for the Restoration of Mankind, than unassisted Reason; as our only Assurance, either of receiving a future Reward, or escaping Punishment, must arise from Scripture; and we have no Intimation in it, of any Person's enjoying that Life and Immortality which Jesus Christ hath brought to Light \*\*, but such as believe in him: these Considerations, without limiting at all the free Mercies of God, cannot but shew us the great Superiority of our own Condition, and make us ask, with great Solicitude, concerning others: *How then shall they believe in Him, of whom they have not heard? And how shall they hear, without a Preacher? And how shall they preach, except they be sent \*†?* Our blessed Lord hath entrusted his Followers to preserve his Gospel in Purity, where it is; and communicate it, where it is not. By their faithful Discharge of these Duties formerly, we ourselves were delivered from the Bondage of Heathenism into the glorious Liberty of the Children of God \*†. It now belongs to Us, in our Turn, to strengthen our Brethren \*||, and call them that are afar off |||. And where shall we find properer Objects of our Care and Zeal?

† Rom. xiv. 4.

† Rom. iii. 23.

\*† Rom. viii. 21.

\* Luke xii. 48.

\*\* 2 Tim. i. 10.

\*|| Luke xxii. 32.

|| 2 Cor. viii. 12.

\*† Rom. x. 14, 15.

||| Acts ii. 39.



Page 31. ‘ But perhaps it will be said, Supporting Designs of this Nature is the Clergy’s Business: let Them take care of it. And so, God be thanked, we do: and so, I hope in God, we shall, whether we are helped in it more or less; in such manner, as both to keep Pace with the Willing, and make Amends for the Unwilling. We desire not to boast, and we need not be ashamed, of the Proportion which we contribute. But we may notwithstanding do very well to increase it. For there is so much expected of us, and we are so greatly concerned to answer every reasonable Expectation to the utmost, that if any of our Order have omitted taking sufficient Notice of a Charity so immediately related to their Profession, it is their Duty, on many Accounts, to make full Compensation to it without Delay. It is indeed our Duty, on every Occasion, at all Times, but especially in an Age when no Part of our Conduct will be interpreted favourably, to avoid all Appearance, either of preferring *Riches in this World* before being *rich in good Works* \*, or of loving *Pleasure more than God* †. St. Paul took *Wages of some Churches to do others Service* ‡. Let Us, out of the Wages which We take, do all the Service we can to the Church of God; and *distribute largely to the Necessities of the Saints* ||, particularly their spiritual ones.

Page 35. ‘ Persons in plentiful Circumstances, and perhaps at a Loss for Ways in which they may give Alms, will here find one undoubtedly proper Way. And Persons in Arrear to Religion and Charity, have an excellent Opportunity of-

\* 1 Tim. vi. 17, 18.  
 || Rom. xii. 13.

† 2 Tim. iii. 4.

‡ 2 Cor. xi. 8.



fer'd them, of paying the Debt. They who plead  
 the Multitude of other Expences, might, a very  
 great Part of them, by withdrawing but a little  
 of what they ought from their Luxury and Va-  
 nity, qualify themselves for Liberalities, which  
 will turn hereafter to a much better Account.  
 And such as make the Increase of Taxes their  
 Excuse, ought to consider, that as Providence  
 hath brought that Increase upon us, by permit-  
 ting us to suffer so much from our Enemies, in  
 that Part of the World, where we have done so  
 little for God; espousing His Cause is the like-  
 liest Method of deriving a Blessing on our own:  
 and if we neglect it, whatever may befall us there,  
 we must impute to ourselves. We enjoy very  
 great Advantages from thence: the Govern-  
 ment, large Revenues; the Nation in general, a  
 most beneficial Trade; every one of us, some-  
 thing or another, useful or agreeable in Life. It  
 is therefore our common Concern, both to do  
 Good where we have received it; and to do it  
 in such manner, as may best secure our continu-  
 ing to receive it. But they more especially, who  
 are now raising Fortunes by Commerce with our  
*American* Settlements, or who possess acquired or  
 hereditary Estates, of which that Commerce laid  
 the Foundation, they should think often, how  
 much hath accrued to them from the Produce  
 of these Colonies, the Country of these *Indians*,  
 the Labour of these Negroes; and reflect very  
 seriously, what Returns, possibly *Justice*, at least  
*Gratitude*, and in many Cases *Prudence* also, as  
 well as *Piety*, direct them to make.



## E X T R A C T S

From the Pious and Learned

*Mons. PASCAL's Thoughts on Religion,  
translated into English by Basil Ken-  
net, D. D. 8vo.*

Page 64. ' **T** H A T Religion, which consists in  
' believing *the Fall of Man* from  
' a State of Glory and Communication with God,  
' to a State of *Sorrow, Humiliation, and Estrange-*  
' *ment* from God, together with his *Restoration* by  
' a MESSIAS, has always been in the World.' See  
*this proved in this and the following Pages.*

Page 73. ' Religion, in order to the Accom-  
' plishment of Man's Happiness, ought to con-  
' vince us, that there is a God;----that we are  
' obliged to love Him;----that our true Felicity  
' consists in our Dependence on Him, and our only  
' Evil and Misfortune is, our Separation from Him.  
' ----It ought to inform us, that we are full of gross  
' Darknefs, which hinders us from knowing and  
' loving Him;----it ought to discover to us the  
' Cause of that Enmity and Opposition which we  
' bear to God, and to our own Happiness;----it  
' ought to teach us the Remedies of this Infirmary,  
' and the Means of obtaining them.----Let Men  
' compare all the Religions of the World in these  
' respects, and let them observe, whether any one  
' but the Christian is able to afford them Satis-  
' faction.

Page



Page 81. ‘ For my own Part, I cannot but declare, that so soon as the Christian Religion discovers to me this one Principle, *That human Nature is depraved*, and fallen from God, this clears up my Sight, and enables me to distinguish throughout, the Characters of so divine a Mystery. For such is the whole Frame and Disposition of human Nature, as, in all things within and without us, to bespeak the Loss of God’s more immediate Presence, and more favourable Communications.

Chap. xx. Page 188. ‘ That God is not known to Advantage, but through *Jesus Christ*.

‘ The greatest Part of those who attempt to demonstrate the Truth of the Divine Being to the Ungodly and Profane, commonly begin with the Works of Nature; and in this Method they very rarely succeed. I would not seem to impair the Validity of these Proofs, which have been consecrated by the Holy Scripture itself. They have, indeed, an undeniable Agreement with the Principles of sound Reason; but are very often not so well suited and proportioned to that Disposition of Spirit, which is peculiar to the Persons here described.

‘ For we must observe, that Discourses of this Kind are not ordinarily addressed to Men whose Hearts abound with a lively Faith, and who immediately discern the whole System of Things to be no other than the Workmanship of that God whom they adore. To these *the Heavens declare the Glory of God*, and all Nature speaks in Behalf of its Author. But as for those in whom this Light is extinct, and in whom we endeavour to revive it, Persons who are destitute of Faith and Charity, and who behold nothing but *Clouds and*  
‘ *Darkness*



‘ *Darkness* in the whole Face of Nature, it seems  
 ‘ not the most probable Method of their Conver-  
 ‘ sion, to offer them nothing more, on a Subject of  
 ‘ the last Importance, than the Course of the *Moon*  
 ‘ and *Planets*; or than such Arguments, as they  
 ‘ every Day hear, and every Day despise. The  
 ‘ Hardness and Obstinacy of their Temper has  
 ‘ render’d them deaf to this Voice of Nature,  
 ‘ which sounds continually in their Ears: and Ex-  
 ‘ perience informs us, that instead of our gaining  
 ‘ them by such a Process, there is nothing which,  
 ‘ on the contrary, is so great a Discouragement,  
 ‘ and so apt to make them despair of ever finding  
 ‘ out the Truth, as when we undertake to con-  
 ‘ vince them by this way of Reasoning, and pre-  
 ‘ tend to tell them, that Truth shines so bright in  
 ‘ these Views, as to become really irresistible. The  
 ‘ *Holy Scripture*, which knows so much better the  
 ‘ Things which belong to God, never speaks of  
 ‘ them in this manner: it informs us, indeed, that  
 ‘ the Beauty of the Creature *leads* to the Know-  
 ‘ ledge of the Creator; but it does by no means  
 ‘ assure us, that the Creatures *produce* this Effect  
 ‘ *indifferently* in all Persons. On the contrary, it  
 ‘ declares, that whenever they appear thus con-  
 ‘ vincing, it is not by their own Force, but by  
 ‘ means of that *Light* which God diffuseth into the  
 ‘ Hearts of those, to whom he is pleased to dis-  
 ‘ cover himself, by their Means and Intervention.  
 ‘ ----It teacheth, in general, that our God is a God  
 ‘ that hideth himself; and that, since the Corrup-  
 ‘ tion of human Nature, he has left Men under  
 ‘ such a Blindness, as they can only be delivered  
 ‘ from by JESUS CHRIST.

‘ The God of Christians is not barely the su-  
 ‘ preme and infallible Author of *Geometrical*  
 ‘ *Truths*,



Truths, or of the *Elementary Order*, and the *Dis-*  
*position of Nature* : This is the Divinity of *Phi-*  
*losophers* and *Pagans*. Nor barely the providen-  
 tial *Disposer* of the Lives and Fortunes of Men,  
 so as to crown his Worshippers with a long and  
 happy Series of Years :----This was the Portion  
 of the *Jews*.----But the God of *Abraham*, and  
 of *Isaac*, the God of *Christians*, is a God of *Love*  
 and *Consolation* ; a God who possesseth the Hearts  
 and Souls of his Servants, gives them an inward  
 Feeling of their own Misery, and of his infinite  
 Mercy, together with the Need we have of a  
*Mediator*, in order to our approaching his Pre-  
 sence, or uniting ourselves to him.----We ought  
 by no means to separate these Parts of Know-  
 ledge ; because each alone is not only profitable,  
 but dangerous.----The Knowledge of God, with-  
 out the Knowledge of our own Misery, is the  
*Nurse of Pride*.----The Knowledge of our own  
 Misery, without the Knowledge of JESUS  
 CHRIST, is the *Mother of Despair*.----But the  
 true Knowledge of *Jesus Christ* exempts us from  
*Pride*, and from *Despair*, by giving us, at once,  
 a Sight, not only of God, and of our Misery,  
 but also of the Mercy of God in the Relief of  
 our Misery.

We may know God, without knowing our  
 own Miseries ; or we may know our own Mi-  
 series, without knowing God ; or we may know  
 both, without knowing the Means of obtaining  
 from God the *Relief* of our Miseries.----But we  
 cannot know JESUS CHRIST, without the  
 Knowledge of God, of our *Miseries*, and of  
 their *Cure* : inasmuch as JESUS CHRIST is not  
 only God, but he is God under this Character,  
 the HEALER and REPAIRER of our Miseries.



‘ Thus all they who seek God without JESUS  
 ‘ CHRIST, can never meet with such Light in  
 ‘ their Inquiries as may afford them true Satis-  
 ‘ faction, or solid Use. For either they advance  
 ‘ not so far as to know, that there is a God;----  
 ‘ or, if they do, yet they arrive hereby but at an  
 ‘ unprofitable Knowledge, because they frame to  
 ‘ themselves a Method of communicating with  
 ‘ God, without a *Mediator*; as if without a *Me-*  
 ‘ *diator* they were capable of knowing him.

‘ We ought therefore wholly to direct our In-  
 ‘ quiries to the Knowledge of JESUS CHRIST,  
 ‘ because it is by Him alone that we can pretend  
 ‘ to know God, *in such a manner* as shall be really  
 ‘ advantageous to us.

‘ He alone is the true God to us *Men*, that is,  
 ‘ to *miserable* and *sinful* Creatures: He is our  
 ‘ chief Centre, and supreme Object, in respect of  
 ‘ all that we can wish, and all that we can under-  
 ‘ stand. For as we know God only by JESUS  
 ‘ CHRIST, so ’tis by Him alone that we know  
 ‘ ourselves.

‘ Without JESUS CHRIST, Man is, of Necess-  
 ‘ sity, to be considered as *lying* in Vice and Misery:  
 ‘ With JESUS CHRIST, Man appears as *released*  
 ‘ from Vice, and *redeemed* from Misery. In Him  
 ‘ consists all our *Happiness*, and all our *Virtue*, our  
 ‘ *Life* and *Light*, our *Hope* and *Assurance*. Out of  
 ‘ Him there is no Prospect but of *Sins* and *Mise-*  
 ‘ *ries*, of *Darkness* and *Despair*; nothing to be  
 ‘ beheld by us but *Obscurity* and *Confusion* in the  
 ‘ Divine Nature, and in our own.’



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AN  
ESSAY  
TOWARDS AN  
INSTRUCTION for *INDIANS*.

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PART I.  
*Which is in order to Christian Baptism.*

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DIALOGUE I.

*Indian.*

‘ **W**HY are you so earnest in  
‘ persuading me to become a  
‘ Christian?’

*Missionary.* Because I know for certain,  
that it is the only SURE Way to preserve  
you from Misery, and to make you happy  
both *here* and *hereafter*.

**B**

*Ind.*



*Ind.* ' I will be very thankful, if you will  
' be so kind as to explain to me what you  
' say concerns me so very much.'

*Miss.* That I will most freely do: For my  
Heart's Desire is, that all Persons may have  
the same Knowledge of God, and his Will,  
as we Christians have; and besides, by in-  
structing you, I myself shall be a very great  
Gainer.

*Ind.* ' I do not understand what you mean  
' by that.'

*Miss.* I will tell you then: The Great  
God, whom we Christians worship, He who  
made the World and all things in it, and *in  
whose Hands our Breath and Life is\**, and who  
would have all his Creatures to be happy,  
He has promised an exceeding great Re-  
ward to all such as shall endeavour to make  
*Him*, and His glorious *Perfections*, and His  
most gracious *Purposes*, known unto Men,  
especially to such unhappy People as you,  
who know not for what End you were made,  
and sent into this World; who know not  
what *Duties* you owe to your Maker, nor  
on what *Conditions* He will keep you from  
Misery, and make you for ever happy when  
you die.

*Ind.* ' Be pleas'd then to tell me what  
' you know *more* than we do, concerning  
' the God you worship; for we *know* and

\* *Dan.* v. 23.



, *believe*, that there must be some GREAT  
POWER above us, who made us, and does  
govern all things here below.

*Miss.* But we Christians know much more  
of *that Great Power above*, than you, in  
your present State of Ignorance, can possibly  
do. We were indeed once as ignorant of  
Him (and of our most unhappy Condition  
on that account) as you now are ; but *He*  
has been so good as to make *Himself* and his  
*Will* known to us, to our very great Com-  
fort and Happiness ; and we cannot but  
desire that every one may be as happy as all  
true Christians are in knowing their Maker's  
Will, and honouring him, as reasonable  
Creatures ought to do.

*Ind.* ' May I ask you one thing ?—Why  
did not that good Being, whom you call  
your God, make all this known to us as  
well as to you ? '

*Miss.* I must tell you once for all, that we  
poor Creatures ought not to expect, that the  
GREAT GOD should give us an Account of  
every thing he has thought fit to do \*. It is  
enough for us to know for certain, that He  
is good and just in every thing he *does*, or  
permits to be done.—And be assured,  
that, sooner or later, every Tongue shall  
confess, and every Soul acknowledge, the  
JUSTICE and EQUITY of God's Proceedings

\* *Job xxxiii. 13.*



with Mankind.— At present it concerns you much more to know what we Christians believe of God and his Will, according to the Account which he himself hath given us.

*Ind.* ‘ This, Sir, is what I now desire you to instruct me in.’

*Miss.* That I will most gladly do ; for the Knowledge and Belief of God is the Foundation of all true Religion, and of the Happiness of Men.

*First* then, We know the God we serve to be the most perfect of all Beings ; and that there is no other God beside to be *feared, loved, or worshipped.*

That it is he who *made* the World ; and that he *preserves, and governs, and orders* all things by his wonderful Wisdom and Power.

That amongst other Creatures he made *Man* to be Partaker of his Happiness ; in order to which, he gave him Reason, that he might *understand, and adore, and obey* his Maker.

And that Men might *know* him more perfectly, and *love and fear* him as they ought, he has given an Account of his Government of the World ever since he made it.—By which Account it appears,—That he is Almighty,—*i. e.* is able to do whatever he thinks fit :—That he is exceeding

*Wise,*



Dial. 1. *for the INDIANS.* 5

*Wise*, and *Good*, and *Just* ; and therefore can command nothing but what is for our Advantage ; and will most surely *reward* or *punish* such as *comply* with or *disobey* his Laws. We thereby also know, that he is a most *Holy* Being, and has ever been displeased with evil Men. He is also most *kind* and *compassionate* to those, who, having offended him, are truly sorry for it, and return to their Duty :—— That he *sees* and *knows* all the Actions of Men, whether good or bad ; and that even our very Thoughts are known to him :—— That he not only knows things *past* and *present*, but even all things which shall ever happen *hereafter* :—— *Lastly*, That he is most faithful to his Word, so that whatever he has *promis'd*, he will most surely make good ; and whatever he has *threatened*, he will as surely execute.

*Ind.* ‘ I confess this Account of the GREAT  
‘ and Good God seems most agreeable to  
‘ Reason ; now you have put me upon  
‘ considering it so particularly.’

*Miss.* But there are other Truths of the greatest Moment, which God has also in that Account made known to Us, and which our Reason could never have clearly discovered ; such as these that follow :—— That there will be another Life after this ;—— and that the true Happiness or Misery of



Men will not be fully known till after they are dead.

*Ind.* ‘ Till after they are dead, Sir!——  
 ‘ Why, do you Christians really know  
 ‘ what shall become of Men after they are  
 ‘ dead?’

*Miss.* Yes we do, and that most certainly.  
 ——We know that this short Life is only *a*  
*Life or State of Trial*, in order to mend our  
 corrupt Nature, that we may be fit for a  
 much better World when we die; and be  
 for ever happy there, if we behave ourselves  
 as we should do, while we live here.——  
 For God has made known to us, That after  
 Death the Souls of all good People go to a  
 Place of Rest, and Peace, and Happiness;  
 ——and the Souls of wicked People to a  
 Place of Sorrow and Misery, there to re-  
 main till the End of this World, and the  
 Day of Judgment.

*Ind.* ‘ Pray, what do you mean by the  
 ‘ END OF THE WORLD, and by the DAY  
 ‘ OF JUDGMENT?’

*Miss.* Why, God has assur’d us, that this  
 World shall have an End;——that then  
*there will be a Resurrection of the Dead, both*  
*of the Just and Unjust\**, both of good and  
 bad Men; that all who have ever lived  
 shall then be raised to Life, and give an  
 Account for whatever they have done in

\* *Acts* xxiv. 15.



Dial. I. *for the INDIANS.* 7

this World, whether Good or Evil: —  
And that such as have done Good shall be  
made happy for ever; — and such as have  
done Evil, that is, have led wicked Lives,  
and have not repented in due time, shall be  
for ever miserable.

*Ind.* ‘ These indeed are Truths which we  
‘ know nothing of; and if they be really  
‘ true, it certainly concerns me, and every  
‘ Man living, to think of them in good  
‘ earnest, and to order his Life according-  
‘ ly. — But let me ask you, — Do all you  
‘ Christians know these things, and believe  
‘ them to be true?’

*Miss.* It is at the Peril of their Souls, if  
they do not. — But I know why you ask  
that Question, and I promise to answer and  
satisfy you upon that Head hereafter. —  
In the mean time, it is certainly your best  
and wisest Way to take care of yourself, in  
an Affair of the highest Importance to you;  
and not to neglect this Opportunity, which  
God of his Mercy and Goodness gives you  
by me, of coming to the Knowledge of your  
Maker, and of the Duties you owe to him,  
to yourself, and to all others, lest they should  
be hereafter for ever hid from you, to your  
eternal Ruin and Destruction.

*Ind.* ‘ I hope I shall take your good Ad-  
‘ vice. But in the mean time will you give  
‘ me Leave to ask you, — How did God  
‘ make



' make these things known unto you Christians?'

*Miss.* That you shall know in due time; for you cannot know all things at once.—— And these few Truths only I have told you, at this time, that you may know and consider what you have to do;——that you may in good earnest desire to be further taught, and told how you may be for ever happy; (if it is not your own Fault) and how you may avoid the Danger and Misery which you and all Men are exposed to, who are not very seriously concerned for their own Safety.——For once and again I must assure you, as certain as there is a God, that you and every Man living shall be happy or miserable when they die. *We therefore (knowing these things,——and that we must all appear before the Judgment-seat of God, and receive a Sentence according to what we have done in the Body, whether it be good or bad\*:) We knowing these things, endeavour to persuade Men to be afraid for themselves, and to live here so as to escape being miserable hereafter.*

What therefore I would recommend to you at present, (for I would not overburden your Memory at once) is this,——That you would pray to God to give you an Heart disposed to hearken to the Truth: For he

\* 2 Cor. v. 11.



Dial. 2. *for the INDIANS.* 9

has promis'd to enlighten the Understanding, and open the Hearts, of those who humbly and devoutly pray to him for his Direction and Assistance.

*Ind.* 'I hope I shall follow your Advice;  
' and I believe I shall hardly forget the  
' things you have told me.'

*Miss.* Farewel for the present; and may God keep you in this good Disposition, and give you a teachable Temper!

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## DIALOGUE II.

*Of the Corruption of our Nature.*

*Indian.*

' **I** AM come again, kind Sir, for your  
' further Instruction. Your last Words  
' have made me very thoughtful and un-  
' easy, when you told me with so much  
' Earnestness, ——— That HAPPINESS OR  
' MISERY WILL BE THE CERTAIN POR-  
' TION OF EVERY ONE AFTER DEATH.'

*Miss.* I told you nothing but the Truth;  
and I am not sorry for your Uneasiness;—  
since that may prove in its Consequence the  
greatest Blessing of your Life.

*Ind.* 'I do not understand how that can  
' be.'

*Miss.*



*Miss.* But this you can easily understand,  
 —That they who are whole, and think themselves in no Danger, will not look out for Help; but they that are sick, and ill at Ease, will be glad of Advice, and will be apt to follow it \*; —when once you are sensible, that of yourself you are an ignorant, helpless, sinful Creature †, incapable of either knowing or performing the Will of your Maker, or of reconciling yourself to him, whenever you have offended him ||.

Besides, I must tell you another Truth,  
 —That the more you are afraid for yourself, the more will the Great God be disposed to pity you, and to deliver you from the Danger you are justly afraid of §; and to enable you to attain the End for which you were made, and sent into the World.

*Ind.* ‘Will you be pleased to let me know what the End is for which God made us, and sent us into the World?’

*Miss.* God made Man, that he might have a Creature upon Earth endued with Reason, and capable of adoring his Maker,

\* *Matt. ix. 12.*

† *Rev. iii. 17.*

|| *Rarissime accidit, ut quisquam veniat volens fieri Christianus, qui non sit Dei timore percussus. S. Augustinus de Catechizandis Rudibus.*

§ *Isai. lxvi. 2.*



Dial. 2. *for the INDIANS.* 11

and of imitating his Perfections; and fit to partake of his Bounty and Happiness.

*Ind.* 'Pray what is the Happiness you speak of?'

*Miss.* It is the Happiness of going to a Place of perfect *Knowledge, Goodness, Love, Joy, and Peace*, which is to last for ever.

As nothing is more desirable than Life, nothing should more forcibly work upon Human Nature, than the Hopes of Everlasting Life.

Which Life God himself has set forth to us by all such things as we are most commonly affected with: — As a CROWN, — a KINGDOM, — a TREASURE, and INHERITANCE *undefiled, that fadeth not away*; — and a — STATE of everlasting Joy and Pleasure.

*Ind.* 'If God originally design'd Men for this Happiness, how came they to forfeit their Title to it?'

*Miss.* They do it by being guilty of *Sin*; that is, — by transgressing the Law which God has given them.

*Ind.* 'Has God given *us* any Law?'

*Miss.* Yes, surely. — He has given you and all Men *Reason*, which is instead of a written Law or Rule, by which *you* ought to live, and may, in some measure, know what is good, and what is evil; — what will please,



please, and what will displease, an *holy, just,*  
and *good* God.

*Ind.* ‘ But it is too plain, that People do  
not always observe this Rule or Law.’

*Miss.* It is so, and *that is their Sin*, by  
which they displease God, and debar them-  
selves of his greater Favours, and are in  
Danger of being miserable, even beyond  
what they can imagine.

*Ind.* ‘ But is not this the Case of many  
‘ Christians, as well as of us?’

*Miss.* It is surely so, — and they must  
suffer severely for it; God having given  
them plainer Rules, and greater Helps, to  
overcome and cure that *Corruption of Na-*  
*ture*, which is One great Occasion of all the  
Wickedness which we see in the World.

*Ind.* ‘ Pray what do you mean by THE  
‘ CORRUPTION OF OUR NATURE \*?’

*Miss.* That I will tell you; — and what  
your own Reason and Experience must ac-  
knowledge to be true. — By *the Corruption*  
*of Nature* we mean, a strong Inclination to  
Evil, which we not only *see* and *blame* in  
other People, but very sensibly *feel* in our-  
selves; that is, — something within us,

\* *It is our Religion which has first taught, That Man*  
*is born in Sin; no Sect of Philosophers ever said this, and*  
*therefore no Sect ever said the Truth — Mons. Pascal’s*  
*Rel. Thoughts, p. 63.*

which



which opposeth our Reason (and the other Laws which God has given us) ; so that we are often tempted and prevail'd upon, to do what our own Judgment condemns us for, at the Time of doing it.

*Ind.* ' This indeed is too plainly the Case. — Men follow not their *Reason*, but their *Passions*, their *Inclinations*, and their own perverse *Wills* ; and which too often they have Cause to repent of.'

*Miss.* You cannot but have observed, — that this Inclination to Evil is often so violent, *that Men commit all Iniquity with Greediness* ; and this is the Occasion of all the Wickedness which we see and hear of ; — All the *Cruelty*, the *Oppression*, the *Pride*, the *Injustice*, the *Malice*, the *Covetousness*, the *Lewdness*, the *Impurity*, *Murders*, *Drunkenness*, by which Men dishonour their Maker and themselves, and are a Plague to others ; infomuch that it is found necessary to have severe Laws made, even by Men, to hinder wicked People from hurting one another ; — of which Laws there would be no Occasion, if *Reason* had been sufficient to govern Men? which sad Experience shews it is not ; — there being too many, whom no *Reason*, no *Advice*, no *Prospect of Danger*, no *Hopes of Happiness*, can keep from ruining themselves and others.



*Ind.* ‘ I confess there is Truth in what you say.—— But sure this is not the Case of all People.’

*Miss.* I must tell you,—— that the Wickedness of others shews us plainly what all Men are by Nature.—All Men have the Seeds of Evil within themselves, which would spring up and appear upon every Temptation, if not hindered by something more than their own Reason ; and they that are not so wicked as others, may be thankful to a *Power above*, who restrains them.—— And your own *Heart* and *Experience* must tell you, that such as are not so wicked as these we have been speaking of, are forced to strive hard against the Temptations they meet with, before they can follow what their Reason tells them they ought to *do* or *avoid* ;——that they are but too often unwilling to follow the LIGHT or REASON, which God has given them ; and too-too often make use of it only to hurt or over-reach one another.—— All which shews, *that our Nature is strangely corrupt* ;——so that no Man can say he is free from Sin, or not guilty before God.

*Ind.* ‘ I must confess, indeed, that, according to my best Sense, there is Truth in every thing you have told me.’

*Miss.* Well then, let this Truth sink deep into your Heart ; for, without the firm Belief



Dial. 2. *for the INDIANS.* [ 15

lief of this, you will never have any true Notion of the *Goodness, Justice, or Mercy* of God to Men ; nor will you ever know the Value of Christianity.

*Ind.* ‘ But how Man, *the Creature of so*  
‘ *holy and good a God*, should come to have  
‘ a Nature so *corrupt and disordered*, and  
‘ prone to Evil,—This, indeed, surprises  
‘ me.’

*Miss.* Far be it from any Man to imagine, that a good and holy God, who hateth Sin, should be the Cause of this Corruption of our Nature, and of the Evil it occasions!—No,—He made Man at first *upright, holy, just, and good*, and capable of doing every thing that became a reasonable Creature ; but how he fell into this wretched and dis-tempered Condition, you shall know in due time.

*Ind.* ‘ But since Sin and Wickedness are  
‘ displeasing to God, why does he suffer Sin  
‘ and Sinners to be in the World ? ’

*Miss.* You do not consider, that, all Men being Sinners, God must either suffer Sin to be in the World, or destroy the Sinners ; that is, all the Race of Men.—But when you come to know the *Christian Religion*, and what God has done to *cure* this great Disorder of our Nature, you will find, that God can take Occasion from the Sins of Men to display the Greatness of his Mercy



and-Compassion for Sinners ;—and you will have Reason to admire and adore his wonderful *Wisdom*, and *Mercy*, and *Goodness*, to all such as shall lay hold on his Offers of Grace,——as well as dread his just Displeasure against such as despise his Mercy.

And this is One Reason, that I have taken so much Pains to convince you of the *Corruption of our Nature*, and of the Danger we are in on this Account, that you may have no Ease in your Mind, until you know how to be delivered from so bad a Bondage, and the Fears which ought to attend it.

There is another Danger, which we are all exposed to, and which you ought to know ;——and that is, the *Power and Malice of Evil Spirits*.

*Ind.* ‘ What do you mean by EVIL SPIRITS?’

*Miss.* God has made known to us, that there are Creatures, both *good* and *bad*, which we call *Angels* or *Spirits*, and which are ever about us, though we do not see them, they having no Bodies, as we have.——The *Good Spirits* are appointed by God, to take care of his Servants ;——and the *Evil Spirits* are such as have rebelled against their Maker, and, having utterly lost his Favour, strive to tempt Men to all manner of Wickedness, that they may be as miserable as themselves.——And through *their* Temptations the Wickedness



kedness of the World was grown so great, —that God was provoked at one time to drown all the People of the Earth, except ONE GOOD MAN and his HOUSHOLD ; — and at another time, to destroy several great Towns with *Fire* from Heaven, *for the Wickedness of them that dwelt in them.*

*Ind.* ‘ These, indeed, are reasonable Proofs  
‘ of the Power which EVIL SPIRITS may  
‘ have over wicked Men, and of the great  
‘ Danger we are in of being ruin’d by it.’

*Miss.* But it is necessary, that you should know these Things ; for whoever is not a *Worshipper* of the only true God, whom Christians serve, is a *Slave* to these evil Spirits, and too often is a *Worshipper* of them, tho’ he does not know it. — When you consider these things, you will have Reason to be concerned and afraid for yourself.

*Ind.* ‘ And so indeed I shall be, if this is  
‘ our Case.’

*Miss.* This is, in truth, the Case of every one who is ignorant of the true God, and of the Way by which he has revealed to *save* his unhappy Creatures from ruining themselves, and losing that Happiness which he has provided for such as *love* and *obey* him.

*Ind.* ‘ I do most earnestly intreat you, that  
‘ at your Leisure you would give me an



‘ Account of the Christian Religion, which  
 ‘ you say is the Way whereby God has re-  
 ‘ veal’d to save all Men from Ruin.’

*Miss.* That I will do, thro’ the Favour of  
 God, the next time we meet : In the mean  
 while remember — what I assure you of, —  
 that this Life is the Time, in which you are  
 to chuse whether you will be happy or mi-  
 serable for ever ; ‘ and that your Happiness  
 ‘ or Misery will depend upon your em-  
 ‘ bracing or rejecting the Offer now made  
 ‘ you, by the Great God, of becoming a  
 ‘ Christian.’ You ought therefore to pray  
 to the Great God, to enable you to lay hold  
 of this Opportunity of being happy. And  
 I will not forget to pray for you, that God  
 would enlighten your Mind with saving  
 Truth.

### DIALOGUE III.

*The Proofs of the Christian Religion.*

*Indian.*

‘ **I** AM come again, Sir, to trouble you  
 ‘ sooner, I believe, than you expected.  
 ‘ — You said, *that it was good for me,*  
 ‘ *that I was in Fear for myself* : I cannot  
 ‘ chuse but beseech you, since you told me, “ That  
 ‘ my Happiness or Misery will depend  
 ‘ upon



“ upon my embracing or rejecting the Offer  
“ now made me of becoming a Christian.”  
“ —I own I am not satisfied with my present Condition ; —I am convinc’d by my Reason, as well as by what you told me, that we *were made to be an Honour to the Being that made us*, by living according to that Light and Reason which he hath given us. — For my own part, I fear I have not done so ; and if he shall be displeas’d with me, I know not how to help myself, or make my Mind easy.”

*Miss.* \* Assure yourself, this is the Case of every thoughtful Person, who has no Knowledge of Christianity. — And therefore our Great and Good Creator, in Compassion to those unhappy Men, who labour under such Doubts and Fears, has graciously pointed out the Way by which they may be freed from them, *viz. — By embracing the Christian Religion.*

*Ind.* ‘ What does the Christian Religion propose to us, to *cure* us of those Fears?’

*Miss.* I will first tell you in short, and afterwards explain myself more fully. — In the first place, — It will lead you to the Knowledge of the true God, the Maker of the World, and convince you of his great Love for his unhappy Creatures, and of his earnest Endeavours to keep them from ruin-

\* *Hebr. xii. 15.*



ing themselves.— It shews us also how we must answer the End for which God made us, and sent us into the World.— It sets before us the Dangers we are liable to, and teaches us the Way to escape them.— It makes known to us those Laws by which God will judge the World, that Men may order their Lives accordingly.— It gives us all Rules necessary to make us happy when we die, and promises all necessary Assistance to observe those Rules.— It directs us how we may be restored to the Favour of God, whenever we shall have been so unhappy as to have offended him by our Sins, which we are but too apt to do.— It assures us, *That God is a bountiful Rewarder of all such as seek to please him* \*.— In short, —Christianity is the only Remedy to cure all the *Disorders*, and *Dangers*, and *Miseries*, which we are subject to in this Life ; and the only sure Means, where it is *seriously* embraced, of *correcting* and *reforming* the World.

*Ind.* ‘ This is, Sir, a most desirable Account you have given me of the Christian Religion.— Will you be pleased, as you promised, to explain these things more fully ? ’

*Miss.* You must know then, that we are called Christians, from professing ourselves

\* *Hebr. xi. 6.*



to be the Disciples and Followers of a most holy and divine Person JESUS CHRIST, who was sent by Him from Heaven, to make his Will and gracious Purposes known unto Men.

In order to this, He being a pure Spirit, it was necessary, that he should take a Body like one of ours, that he might be seen by and converse with Men.—He therefore submitted to be born of a Woman, and he took the Soul and Body of a Man, and in that Nature he lived among Men, and made known to them the things which I have already mentioned to you.—Particularly, he gave them a clear Knowledge of their Maker; and by his most *perfect, innocent, and holy* Life, shew'd what an excellent Creature Man was, when he was first made, before he fell into Sin, and became prone to Evil, as he now is.

He assured them, that he came as a *Peacemaker* betwixt God and his rebellious Creatures, who by their Disobedience had lost his Favour, and forfeited the Happiness he had prepared for them.

And in order to reconcile them to God, and to the Duty and Obedience which they owed to him, he brought them this most gracious Message:— ‘ That all such as became sensible of their Error and Misery, and were willing to give themselves up to  
‘ the



‘ the Son of God as their Lord and Saviour,  
 ‘ should thro’ his Merits and Mediation  
 ‘ receive a full and free Pardon for all their  
 ‘ past Offences, be restored again to his Fa-  
 ‘ vour, and obtain that Happiness which  
 ‘ they had forfeited by their Offences.’

‘ *Ind.* ‘ These are indeed wonderful Proofs  
 of the great Goodness of God.’

*Miss.* But then you are to know, that all  
 such as *despise* this surprising Goodness of  
 God, are not only to be deprived of his Fa-  
 vour, but are to be punished with *Torments*  
 exquisite beyond all we can now imagine.  
 For you must never forget what I told you  
 before, and what JESUS CHRIST has assured  
 us of, ‘ That this short Life is only a Pas-  
 ‘ sage to another, which is to last for ever;’  
 and where every Man is to be *rewarded* or  
*punished* according to his Behaviour in this  
 World.

*Ind.* ‘ I have not forgot that.—But  
 ‘ give me Leave, Sir, to ask you one  
 ‘ Question:—How are you Christians sure,  
 ‘ —that THIS EXTRAORDINARY PERSON  
 ‘ was the Son of God, and came from him  
 ‘ with this Message to Men?’

*Miss.* It is necessary, that every one who  
 intends to be a Christian, should have the  
 greatest Assurance of it; for on this Truth  
 the Christian Religion is founded.

You



Dial. 3. *for the INDIANS.* 23

You must know then, that this DIVINE PERSON, in order to give Men all possible Assurance, that he was what he declared himself to be, perform'd before their Eyes such wonderful Works, as shewed that in Him *dwelt all the Fulness of the GODHEAD bodily.*——For Example,——He healed all manner of *Sickness and Diseases* with a Word of his Mouth.——He gave *Sight* to such as *were born blind.*——To such as were *dumb and deaf*, he gave the *Power of Speech and Hearing*; — and *He made the Lame to walk.*——He fed and satisfied the Hunger of *many Thousands of People* more than once, with a few *Loaves* and small *Fishes*, which they saw *multiplied* before their Eyes, so that *Thousands* were at one time all *Eye-witnesses* of this *Miracle.*——He commanded the *Winds, the Storms, and the Seas*, and they obeyed his Word.——He *raised to Life* those that had for some time been dead.——He convinced those with whom he conversed, that he knew the very Thoughts of their Hearts, which none but God can do.——Lastly,——the great God himself did more than once, by a Voice from *Heaven*, declare,——*That he was his beloved Son*; and commanded, that as such he should be heard and obeyed.

*Ind.*



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*Ind.* ‘ Indeed these are most sure Proofs,  
‘ that THIS DIVINE PERSON was what he  
‘ said he was; and that whatever he taught  
‘ must be true.’

*Miss.* But I have other things to tell you,  
in order to confirm your Faith or Belief in  
this *Divine Person*, and his *Message*.——  
Amongst many other things, which He  
foretold his Followers, this strange thing  
was one; — That notwithstanding the won-  
derful Works which he had done before  
their Eyes, his Enemies would put him to  
Death; *but that within Three Days he*  
*would rise again to Life*.——Accordingly,  
after they had treated him with all the evil  
Usage that *Spite* and *Malice* could invent,  
they did most barbarously murder and *cru-*  
*cify* him.——*And after Three Days he rose*  
*again from the Dead*, and conversed with  
his Disciples and Followers,——with not  
less than *Five hundred* at one time, many  
of whom lived very long after, and bore  
Witness of his Resurrection, at the Expence  
of their Lives.

*Ind.* ‘ I should be glad to know some  
‘ more Particulars relating to so *Divine*,  
‘ *Holy*, and *Wonderful* a Person.’

*Miss.* Jesus, after having conversed with  
his Disciples many Weeks, and in the Sight  
of many of them,——*He ascended into*  
*Heaven*.



*Heaven.*—But, before his Departure from them, he promised them, that *He* and *his Father* would send ANOTHER DIVINE PERSON (not in the Form or Fashion of a Man, but) as a pure Spirit to  *dwell in them, to guide and comfort, to inspire them with all Truths necessary to be known by them, and to enable them, for the Confirmation of such Truths to Others, to do all such mighty Works as he had done among them: According to which Promise, Ten Days after he had ascended into Heaven, THAT DIVINE SPIRIT descended upon them after a most wonderful manner, and enabled them to understand and speak all the Languages of the then known World, to which they went in order to carry those good Tidings; whereby we, and many other Nations, were brought out of Error, Ignorance, and Darkness, into the clear Light and true Knowledge of God, and of his Son Jesus Christ, and of that Holy Spirit, which enabled them to preach this joyful Doctrine to all the World:—That Christ has made our Peace with God, if we submit to be governed by him, and by his Laws, and put our Trust in him.*

Ind. ' Well, Sir, you have given some  
' Ease to my Mind.—*I believe*, that what  
' this *Holy Person* said must be certainly  
D ' true ;



‘ true ; and I suppose all that know these  
‘ Things, are Christians.’

Miss. Indeed they are not ; and you will not wonder at it, when you consider what it is that hinders People from being Christians. — There are many who never think of their Maker, or what must become of them when they die. — Many indeed hear these things, but their Affections are so set upon this *World*, its *Pleasures* and *Profits*, that they do not lay them seriously to Heart. — And too many are so fond of their own perverse Ways, to which they have been long accustomed, that they see not the Truth of what is proposed to them. — Besides all this, — the APOSTLES taught many things, which wicked People would not hear with Patience : For Example, — that *Murderers, Drunkards, Adulterers, Oppressors, covetous Persons, the proud, malicious, and revengeful People, all Lovers of Pleasures more than Lovers of God*, — that all such who were guilty of those things, must forsake them, in order to become Christians.

*Ind.* ‘ Well, Sir, I am convinced, that  
‘ notwithstanding the Proofs of the Truth  
‘ of the Christian Religion, there might be  
‘ People who would not become Christians.  
‘ —But I should be very thankful, if you  
‘ would let me know, how the Christian  
‘ Religion did prevail at the Time the  
‘ Apostles



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‘ Apostles of Christ made it known to all  
‘ Nations?’

*Miss.* That you shall know when you  
come again to me.—In the mean while, for-  
get not to beg of God to give you an Heart  
always disposed to receive the Truth.

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#### DIALOGUE IV.

*The wonderful Success and Progress of  
the Gospel, when it was first preached  
to the World.*

*Indian.*

‘ **W**HEN I left you last, Sir, you  
‘ promised to let me know what  
‘ followed the DESCENT or COMING *down*  
‘ of that HOLY SPIRIT upon Christ’s Apo-  
‘ stles; and how the Christian Religion was  
‘ received in the World.’

*Miss.* You must know then, that when  
this happened, there were People out of all  
Nations at *Jerusalem*, the City to which they  
were come to worship the great God\*.-----  
Now when all these heard the APOSTLES OF  
CHRIST ( who before that time knew no  
Language but their own ) declaring the won-  
derful Works of God, in the Language of  
every Nation then present, they were

\* *Acts ii.*



astonished; and, being convinced that such Men must have been divinely inspired, they therefore gave heed to them, while they declared God's most gracious Purposes— of *Mercy, Pardon, and Happiness*, to all such as would *obey* the Message he had sent to them by his Son; — infomuch that no less than THREE THOUSAND embraced the Christian Religion that very Day, and FIVE THOUSAND more, immediately after; and these Converts became so many *Witnesses* of these wonderful things, to the several Nations from whence they came thither to worship. — After this, the Apostles went into all Nations, making known this joyful Message of God to Men, ‘ ——— That he ‘ would have all Men to be saved, and to ‘ come to the Knowledge of the Truth, or ‘ the Christian Faith; ’ — that he was ready to be reconciled to all such as had *offended* him; and that he would make them *happy* for ever, if they would be persuaded to *forsake* their evil Ways, and be *governed* by such Rules as Jesus Christ had given them ——— So that, in all Nations, all such Persons. as were truly concerned for themselves, and disposed to receive the Truth, became Christians; and very great was their Number every-where. — And indeed Christ himself foretold it would be so; ——— though at that time it seem'd the most-unlikely thing in the  
the



the World,----that all Nations should receive a Religion opposed by their RULERS and PHILOSOPHERS, upon the Preaching of *a few* POOR STRANGERS, who had no worldly *Power, Riches, or Learning*, to induce People to *believe and follow* them; and who at the same time required all Men to forsake the *Customs and Religion* of their Forefathers,-----to restrain their Appetites, and govern their Passions,---- to leave their impious ways of living,----and to lead sober, honest, and good Lives, and to suffer Death, rather than deny the Truths they told them: -----Now does not the *miraculous Success* they met with in propagating such a Religion under such Circumstances, demonstrate it to be the Work of the GREAT GOD?

*Ind.* 'Pray, Sir, what became of these APOSTLES after this?'

*Miss.* As they had taught all others to suffer Death, rather than deny the Truths which they had received from God *by Jesus Christ*, so they themselves laid down their Lives for those Truths they had preached. -----But, before they suffered, they appointed *others* to succeed them in publishing these Truths to all Nations; by which Christianity has continued unto this Day; and we are assured by Christ himself, will continue unto the World's End.---And a very great



Change for the better has been made in all Nations where it has been received.

*Ind.* ‘ You will oblige me, if you will  
‘ let me know in what the World is become  
‘ better by this Religion ?’

*Miss.* In the first place, they who then embraced the Christian Religion professed, *that they were Strangers in this World*, and therefore looked upon this Life only as a Journey to a much better, which they expected after Death.——This made them content with any Condition, which God should think fit to place them in.——This kept them from being covetous, or over-much concerned for the things of this World ; which too often makes Men unjust and wicked.—They believed, that if they were *poor*, or in *Misery*, God would make them ample Amends in the *next* Life, for what they had suffered *in this*.——Their great Rule given them by Christ was this,——  
‘ That they should deal with all others, as  
‘ they themselves would desire to be dealt  
‘ with.’——This made them very *just* in all their Actions,——and careful not to *wrong* or *oppress* any Person.—*Defrauding*, *Cheating*, and *Lying*, were not so much as known among them.——Their Religion obliged them to be at Peace with all Men as much as possible.——So that *Quarrels*, and *Wars*, and *Murders*, they utterly abhorred.  
—On



—On the contrary, they were *kind* and *compassionate* even to their Enemies;—  
never returning Evil for Evil. They had  
always a tender Compassion for such as were  
in Want, or in Misery;— *Cloathing the  
Naked, feeding the Hungry, and lodging the  
Stranger*, according to their Ability.—  
As to themselves, they were exceeding *sober*  
and *temperate*, not given to *Gluttony* or  
*Drunkenness*, which they knew God would  
be highly displeased with.—They were  
*chaste* and *modest*, both Men and Women;  
all kept strictly to their own Wives and  
Husbands, as God had appointed, who had  
declared, that no *Adulterer* or *Whoremonger*  
must hope for Heaven or Happiness.—  
Lastly,—they suffered all manner of Tor-  
ments, and even Death itself, rather than  
they would renounce the Religion which  
they had embraced, on a full Conviction, that  
it came from God.

*Ind.* ‘Indeed, Sir, this is a most wonder-  
ful Account of those who first professed  
the Christian Religion.—One cannot surely  
imagine, that such good Men should have  
any Enemies.’

*Miss.* But indeed they had, and very  
many;—for those EVIL SPIRITS, which I  
told you of before, tempted all Sorts of  
wicked People to destroy them, and their  
Religion, if possible; and would certainly  
have



have done it, but that the great and all-powerful God hindered it, ——— and caused, that *the more it was persecuted, the more it increased.* ——— All such as had been brought up in any other Religion, became their mortal Enemies, especially such as worshipped *Idols, false Gods, or evil Spirits*, which the greatest Part of the World then did, and too many do to this Day. ——— Beside these, Men of wicked Lives hated and persecuted those who professed the Christian Religion, because they declared, that God would most surely call them to an Account, and adjudge them to a Misery that would never end, if they did not forsake their Sin, and lead better Lives.

On these, and on many other Accounts, Christians were every-where persecuted, and vast Numbers were most barbarously murdered; which grievous Sufferings they patiently endured, in a full Assurance of a better Life, which God, who cannot deceive them, had promised.

*Ind.* ‘ Pray, Sir, are Christians still used  
‘ after this cruel manner?’

*Miss.* No : ——— For in time the KINGS and PRINCES of the World became Christians; and, when they favoured and protected that Religion, their Subjects followed their Example, tho’ it was not always in order to save their Souls, but for other  
unworthy



unworthy and worldly Ends.—And it was then, that many began to call themselves Christians, who in their Hearts and Lives were far from being such:—By which *Christianity* became extremely corrupted, and Men outwardly professed the Christian Religion, at the same time as they lived in those Sins, which it forbids on pain of Damnation.

Notwithstanding this, the Christian Religion, where it is truly professed, is still the same; and is the only Method of restoring Men to the Favour of God, and bringing them to the Happiness which we all wish to enjoy.

We have the same just and holy God to worship, that those *first Christians* had; a God who loveth the *Good* and *Pious*, and *hateth* the *Wicked*; who will most surely call all Men to an Account, judge them according to their Works, and reward or punish them as they have deserved.—So that every Man, who has any Concern for himself, and would escape the Anger of an offended God, will not only be a Christian in Name, but in good earnest will live as a true Christian ought.

*Ind.* 'I most heartily thank you, Sir,  
' for this Account you have given me of  
' the Christian Religion.—Now one would  
' hope,



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‘ hope, that, if our People knew these things,  
 ‘ they might be prevailed on to become  
 ‘ Christians as easily as those Nations were,  
 ‘ who first embraced Christianity.’

*Miss.* We may wish and pray for this;  
 —but there are some Reasons, which you  
 may know hereafter, that we fear may, for  
 the present, hinder so general a Conversion  
 and Blessing to your People; but a Time  
 will certainly come, when you will all know  
 and worship the true God, the Maker of  
 Heaven and Earth, *and HIS ONLY SON,*  
*whom he has ordained to be the Judge of the*  
*Living and Dead.* — In the mean while,  
 take you care for yourself, and beg of God,  
 that you may not lose the Favour which is  
 offer’d you at this Time by me, one of his  
 unworthy Servants.

*Ind.* ‘ I hope I shall do so, and shall not  
 ‘ forget what you have said to me at this  
 ‘ time. — And I believe I shall very soon  
 ‘ wait on you again for your *further In-*  
 ‘ *struction.*’



## DIALOGUE V.

*Objections against the bad Lives of  
Christians answered.*

*Missionary.*

**I** Expected, as you promised, to have seen you sooner. Has any thing extraordinary hindered you from coming to be further instructed?

*Indian.* ‘ Why, truly, Sir, since I was with you, I have met with such Discouragements as have given me great Doubts and Scruples, and had almost made me resolve against troubling you any more.’

*Miss.* I shall be exceeding sorry, if any thing should make you do yourself so great an Injury.——Pray, what are the *Discouragements* you have met with?

*Ind.* ‘ I will tell you the Truth.——After I had parted with you, upon what you had said to me, I told our People, that I had some Thoughts of becoming a Christian; for that I had met with one who had convinced me, that my Condition at present was not so safe as I imagined, and that I should certainly lose the greatest Happiness which the Heart of Man can desire, if I refused, now it was offered me, to be instructed in the Know-  
5                   ledge



' ledge of myself, and of the true God,  
 ' and how to live and die in his Favour.  
 ' ———I told them also, that you assured me,  
 ' from the Mouth of God himself, that  
 ' every Man after Death will certainly be  
 ' happy or miserable for ever; this short Life  
 ' of ours being only a Time of Trial, and a  
 ' Passage to a State of Happiness and Mi-  
 ' sery, which is to last for ever.——I told  
 ' them moreover,——that Christians were  
 ' assured, *that God had appointed a Day in*  
 ' *which he would judge most righteously, even*  
 ' *all that have ever lived in this World;—*  
 ' *And that such as had served and obeyed God,*  
 ' *would be happy for ever; and such as had*  
 ' *led wicked Lives, and did not repent of*  
 ' *and amend them, should be punished with*  
 ' *everlasting Fire:—*And that, in order to  
 ' this great Account and Judgment, God  
 ' has given us, and all Men, *Reason*, where-  
 ' by to know Good from Evil, that they  
 ' might chuse the one, and refuse the other:  
 ' ———But that, beside this, he had given  
 ' unto Christians, by HIS OWN SON sent  
 ' from Heaven, certain holy Rules, where-  
 ' by they might know how to live so as to  
 ' please their Maker, and be made Par-  
 ' takers of his own Happiness.——Then  
 ' I told them, that, for my own part, I was  
 ' persuaded of the Truth of all this; which  
 ' I thought then all Christians believed  
 ' as



‘ as surely as any thing they see with their  
‘ Eyes.’

*Miss.* And so, I assure you, all *true Christians* do. But what did they say against your Purpose of becoming a Christian ?

*Ind.* ‘ Tho’ I am almost afraid to tell  
‘ you, yet I must do it, both to ease my  
‘ Mind, and to know whether any thing can  
‘ be said to their Objections.

‘ In the First place, they made a Jest of  
‘ my Purpose ;—— but I told them, that if  
‘ what I had been taught was true, as I did  
‘ believe it was, it concerned me so much,  
‘ that I should not be laughed out of my  
‘ Purpose.

‘ Then they told me plainly,—— The Chri-  
‘ stians would have you believe what they  
‘ do not believe themselves.——For is it  
‘ likely, that People, who are fully per-  
‘ suaded of such things as they tell you,  
‘ would lead such Lives as they commonly  
‘ do ?——What, said they, does it signify  
‘ to know the God which they worship, and  
‘ the good Rules he has given them, if those  
‘ Rules are not able to make them better  
‘ than other People ?—— Are not they as  
‘ careless, as if they were sure that nothing  
‘ is to be feared or hoped for after this Life ?  
‘ —— You may be certain, that if Christians  
‘ did really believe what they told you, there  
‘ would not be a wicked Man among them ;

E

‘ —and



‘ ——— and yet many of them are as bad, if  
‘ not worse than those who know nothing of  
‘ the Religion they pretend to, or of the  
‘ *Happiness* or *Misery* they speak of.——  
‘ Are not the same Wickednesses seen among  
‘ them, as among the worst of us?——They  
‘ make no Conscience to *cheat* and *defraud*  
‘ even one another :—— And where they  
‘ have Power, they *oppress* without Pity.—  
‘ *Whoredom* and *Drunkenness*, *Falseness* and  
‘ *Deceit*, *Lying*, *Cursing*, and *Swearing*, and  
‘ calling upon the God they worship to *damn*  
‘ each other, upon every foolish Occasion ;—  
‘ These and many others are the Crimes  
‘ common among these very People, who  
‘ tell you, that the Great God will call all  
‘ Men to an Account, and reward or punish  
‘ them as they shall have deserved.——Can  
‘ you think, that they themselves believe  
‘ this? ’

*Miss.* Well, what Answer did you give them?

*Ind.* ‘ Why, indeed, I gave them no  
‘ Answer.——I considered, that what they  
‘ said had too much Truth in it ; and I  
‘ held my Peace, and doubted with myself,  
‘ whether I should trouble you any more or  
‘ not.’

*Miss.* I hope, however, that you will change your Mind, when you have heard what we have to say to these Objections.

In



In the First place, all good Christians know this, and are grieved to see how much the Christian Religion must suffer by the bad Lives of such People, by whose evil Doings, the Name of God and of Christ is blasphemed.

However, suffer not yourself to be too soon discouraged:—Nor judge of our Religion by the disorderly Lives of these People you have mentioned;—for assure yourself, that all are not true Christians who go under that Name.—There are too many who live in a shameful Ignorance both of the *Truths* and *Duties* of Christianity.—There are others that will not be at any Pains to consider the Religion they profess, nor the sad Danger they themselves are in.—And many there are, who have been instructed in the Way that leads to everlasting Happiness; but the *Cares* of this World, the *Deceitfulness* of Riches, or the *Love* of worldly Pleasures, have blotted the Remembrance of the Truths they had learned out of their Minds.—Nay, there are too many, who even strive to forget such Truths, because they condemn their ungodly Lives.—They therefore endeavour to cast off all Fear of God, and provoke him to give them up to a Mind void of Judgment, to commit all Iniquity with Greediness.



Lastly,—*Many profess to know God, but in their Works do deny him.*—These, and all such as these, are an Abomination in the Sight of God, and a Grief to all true Christians.

*Ind.* ‘ But you know, Sir, that these  
‘ will take it ill, if they are not called  
‘ *Christians.*’

*Miss.* They will so ; but that is, because they think it a Name of Credit and Respect in the Place where they live ; and they content themselves with the Name, without thinking seriously, what it is to be a Christian.

*Ind.* ‘ Since so many go under the Name  
‘ of *Christians*, and are not such, how shall  
‘ we know who are true Christians ?’

*Miss.* The God whom Christians worship hath given them a Rule, by which every one may know who are true Christians.—The Rule is this :— ‘ Let every one that nameth  
‘ the Name of Christ, depart from Iniqui-  
‘ ty \*.——Whoever does not do so, is no true Christian in the Account of God ;——and they, and they only, are true Christians, who believe the Truths, and obey the Laws, of the Christian Religion :——That is, such as love the God that made them with all their Hearts, and fear to displease and offend him ; who love, obey, and trust in Jesus Christ his

\* 2 Tim. ii. 19.



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Son, their *Saviour* and their *Lord*; and bring forth the Fruits of the Holy Ghost in all Kinds of Goodness, Righteousness and Truth; —and lastly, such as, having always a Conscience void of Offence towards God and Men, dare not for all the World be guilty of those Vices which you just now mentioned.

But then, that you may not be offended with the Faults and Failings of those that are even *good* Christians, you must remember what I have already often told you, concerning the Weakness and Corruption of human Nature. For the best of Christians are Men of like Passions with others, and may, thro' the Weakness of their Nature, or for want of Consideration, be sometimes overtaken in a Fault, of which they afterwards truly repent. —But a true Christian will not, cannot live or continue in any known Sin, or bad Way of Life.

*Ind.* ' Pray then, good Sir, what Answer shall I give to our People, who, to be sure, will endeavour to dissuade me again from hearkening to your Instructions, by such Arguments as I have already told you? '

*Miss.* Ask them, Whether THE GREAT God has not given every one of them *Reason* and *Understanding*, in order to judge betwixt Good and Evil? — Surely they will not say, that *Reason, the good Gift of God,*



is in fault, when many of their own People do such wicked things as their Reason forbids and condemns. No more ought they to blame the Christian Religion, because some that call themselves *Christians* lead such Lives as are a Reproach to Christianity.

*Ind.* ' It may be, they will tell me,  
' That if neither *Reason*, nor *Christianity*,  
' can keep People from being wicked, I  
' need not be at the Pains of learning the  
' Christian Religion, or hearkening to Rea-  
' son.'

*Miss.* Well then, I will shew you in a few Words, that of all Means the Christian Religion is most likely (*even better than Reason itself ever can be in its present State*) to make Men wise and good, unto their Salvation and Happiness.

1<sup>st</sup>, Your Nature is corrupt, and prone to Evil; and Experience convinces you, that your Reason alone cannot mend and cure this Corruption.—But the Christian Religion, where it is sincerely embraced, will most surely do this.

2<sup>dly</sup>, Your Reason will indeed accuse and condemn you when you do amiss, but cannot give you any certain Assurance of God's Pardon:—But the *Christian Religion* will shew you a sure Way to be *forgiven*, and *restored* to the Favour of your Maker, whenever you have offended him,

3<sup>dly</sup>,



3dly, We are but too apt to think every thing very reasonable to which we have a great Inclination ; and this is the Occasion of very much *Evil* and *Mischief* in the World, when Men make *their own Will* the *Measure* of what they ought to do ; but the Christian Religion, and that only, will inform you what is right in the Sight of God, and what you must do on pain of his most severe Displeasure.

*Lastly*, Your Reason cannot inform you what will become of you when you die ; but the Christian Religion can assure you, as I have shewn you already, that such as live according to the Rules of that Religion will be happy for ever ; and that such as do not so shall be most unhappy and miserable ; and this will be a very powerful Means of obliging you to live as becomes a good Christian.

*Ind.* ‘ Sir, I do most heartily thank you. — You have given me great Ease of Mind ; — and I hope I shall meet with no more such Discouragements from hearing your Instructions. — But some few things I have to ask you, for the Confirmation of the Truths I am to believe.’

*Miss.* Come when you will, I shall be ready to instruct you. And may God bless my Endeavours with Success!



## DIALOGUE VI.

*The Holy Scriptures both Necessary and  
Sufficient for the Salvation of Men.*

*Indian.*

‘ **Y**OU have convinced me, Sir,—  
 ‘ that our Reason alone is not suffi-  
 ‘ cient to make known to us the things  
 ‘ which you say are most surely believed  
 ‘ among Christians :—That *Reason* can-  
 ‘ not tell us—with what *Worship* the Great  
 ‘ God will be pleased,—nor give us any  
 ‘ Certainty of the *Happiness* or *Misery* of  
 ‘ the Life to come ;—which, to be sure,  
 ‘ makes Men less concerned how they lead  
 ‘ their Lives here.—You have told me,  
 ‘ and I am convinced of it, that our Reason  
 ‘ alone cannot assure us *upon what Terms*  
 ‘ the GREAT GOD will *pardon* us, when we  
 ‘ have offended him, as all Men are apt to  
 ‘ do ; and we all know and feel, how hard  
 ‘ it is even to follow what our Reason tells  
 ‘ us we ought to do.—Of *what Use then*  
 ‘ *is Reason to us ?* ’

*Miss.* Of very great Use most certainly.  
 —It will keep you from being imposed  
 upon, when any thing is proposed to your  
 Belief, as coming from God ;—you will  
 be able to judge whether you have sufficient  
 Proof



Proof to receive it as such ;——and then, if you find you have, your Reason will convince you, that it must be necessary for your Happiness, because a God of Truth and Goodness cannot deceive his Creatures, or require any thing of them but what must necessarily be for their Good.

*Ind.* ‘ It is on this very Account, Sir, I am now come to you, not only to learn from you, by what other Ways God has made his Will known unto Christians ; but to inquire, whether those Ways be such as no Man of common Sense and Reason ought to call in question.’

*Miss.* I hope I shall give you all the Satisfaction in those things, that unprejudic’d Reason can desire.——You will remember then what I told you before,——That the Great God, in Compassion to his poor bewildered Creatures, sent his own Son to let them know how far they were departed from the Ways of Reason and Truth ; and that they would be for ever miserable, if they did not return to the Duty they ow’d their Maker :——And, lastly, that *God was in Christ reconciling the World unto himself*, and would pardon Mankind upon Condition of their *Faith* in him, their Repentance and *future Obedience*.——I told you also, that he gave them such a Proof, that this Message came from God, as could not be justly call’d  
in



in question by any Man.—For he declared, and his Enemies knew it, *They will put me to Death, and after Three Days I will rise again from the Dead*; which also he did.

*Ind.* ‘ I do remember all this.—But how  
‘ can you be sure, that this was really so, it  
‘ being so very long since these things were  
‘ done?’

*Miss.* You yourself shall judge.—You must know then, THAT DIVINE PERSON, when he was on Earth, appointed several *Persons* to be *Witnesses* of every thing which he *did, said, taught, or suffered*;—and that the most necessary of these things were put in Writing by some of them, even at the time when great Numbers were alive, who had been *Witnesses* of his Words and Actions, and while his Enemies, who had put him to Death, were also alive; and yet no one charged them with having written any thing that was not true.—Now, *these Writings* we call THE HOLY SCRIPTURES OF THE NEW TESTAMENT.

*Ind.* ‘ But how are you sure, that these  
‘ People did set down in Writing that Mes-  
‘ sage of God to Men, and all other  
‘ things, just as THAT DIVINE PERSON had  
‘ done and told them?’

*Miss.* We are well assured they did so; because they were directed and assisted to write those things by God himself, *who bore*  
*them*



*hem Witnesses, by Signs, and Wonders, and Miracles, and other Gifts of the Holy Spirit, that he was with them\*.*——And they were so well convinced of the Truth of what they had written, and what they taught, that they chose to suffer any Death, rather than be silent, or deny what they had seen with their Eyes, and heard with their Ears.

*Ind.* ‘ Pardon me for asking you one Question more:——How can you be assured, that those Writings, which you now have, and call the Holy Scriptures of the NEW TESTAMENT, are the very same which those Persons who conversed with Christ, did then write? May not they have been altered since that time?’

*Miss.* We have this Assurance, that they are the very same, and that they have not been altered: —— THOSE WRITINGS were copied at that time by many Christians, and carried with them into divers Countries, and distant Nations, which had no Knowledge one of another, and were put into their several Languages; and they all continue to be the same in *Substance*, where-ever they are found, to this Day.

And that these *Facts* were so as they are reported to us, we have the credible Relation of those who were EYE-WITNESSES of them, and who approved themselves to be

\* *Hebr. ii. 4.*



faithful *Historians, Lovers of Truth*, even where it shewed their own great Weaknesses; ———delivering all things plainly and naturally, without any the least Appearance of Disguise. ———They mention *these Facts* with all the Circumstances of *Time* and *Place*, and so soon after the Death of their LORD and MASTER JESUS CHRIST, that if they had not been exactly true, would have been *then* contradicted: ———*They* published these Relations in the Country, where these mighty *Wonders* and Miracles were performed; and at a time when their very Profession lay under the severest Reproach; — when *they* were so far from even the remotest Prospect of Advantage, that they were sure of *Persecution*, and an ignominious and cruel *Death*; which they might have *avoided*, if they could have prevailed upon themselves to be *silent*, or even *prevaricated* in the least degree. ———The *Commands* they prescribed were *contrary* to the prevailing *Passions* and corrupt *Affections* of Mankind; ———the *Rewards* they promised were, for the most part, to be *enjoyed* in another World, and therefore would not have prevailed much, without the strongest Evidence of their being *divine*: — And yet this GOSPEL OF SALVATION was *received* and *believed* by the World, ———though it was preach'd at first by *mean Instruments*, and,  
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for the most part, *unlearned Men*, who had neither *Eloquence* to recommend,——*Power* to force, or *Riches* to bribe their Followers.——And what could all this be ascribed to, but to the mere *Truth* and Evidence of its Divinity, and to the mighty Power of God?

Beside all this,——from that very time to this, there was also ONE DAY IN SEVEN appointed, and very strictly observed by Christians, on purpose, amongst other things, to read these Scriptures in publick, and to keep up the Memory of these things which I have told you of; so that if any body had attempted to *add* or *alter* any thing of Moment, it would have immediately been taken notice of by all good Christians.

*Ind.* ‘Indeed, Sir, a Man must be very  
‘unwilling to believe these things, who will  
‘not be satisfied with this Account of the  
‘Truth of these Writings; especially, if  
‘they contain nothing but what is highly  
‘worthy of the Great God to command his  
‘reasonable Creatures.’

*Miss.* That you will be convinced of, when you come to know what he has commanded them to believe and do.

*Ind.* ‘But is it true, Sir, that Christians  
‘themselves are not agreed about them?’

*Miss.* Pray, consider,——that as long as Men have *corrupt Hearts*, and different  
F Capa-



*Capacities, and Inclinations, and Interests,* they will *differ* with one another, not only in what concerns Christianity, but in all other Matters.—But assure yourself,—that all Christians are agreed in these necessary things;—That these Scriptures are the very WORD and WILL of God, being the Revelation of His Holy Spirit.

*Ind.* ‘In what is it then that they differ  
‘among themselves?’

*Miss.* Some *differ* about *Words* only, and often about Matters of no great Moment.—Many are of a contentious Spirit, and exercise their Wits about *foolish Questions, which minister Strife\**, rather than the Design of God in his Word, which is to save us from Ruin.—Many take upon them to be *Teachers of others, without understanding what they say, or whereof they affirm†*.—Many will *expound* the Scriptures as will suit best with their own private Opinions, or corrupt Ways, inventing Ways of serving God, which he has not commanded.—And, lastly, too many are brought up in gross Ignorance, and either are not permitted, or will not be at Pains, to see and know the Truths which concern their Salvation.—These and many such are the Causes of Christians differing amongst themselves.—But be assured of this,—that an All-wise and Good God can make *these Differences*

\* 2 Tim. ii. 23.

† 1 Tim. i. 7.



serve most blessed Ends ; *his Glory*, and the *Good* of his chosen and faithful Servants. — For by these he *tries* their Faith, whether they will give Credit to his Word, or to the Delusions of those evil Spirits, which lead the Simple into Error. — By these he makes his true Servants more careful of their Ways, and to place their whole Dependence upon him, and his Grace, which they therefore pray for more earnestly. — Lastly, *these Differences* have had this good Effect, that forasmuch as all Parties of Christians do acknowledge these Scriptures to be from God, — they have ever been jealous of one another, that nothing be *added, omitted, or altered*, by any Party of Christians.

And remember what I tell you for a certain Truth, — that the *Differences* amongst Christians are not always of such a Nature as to *deprive* Men of God's Favour. — For he knows all our Hearts, and the Reasons of Mens Mistakes ; — and no doubt will pity and pardon such Errors and Mistakes as are not wilful, and do not plainly tend to deprave their own Manners, or the Lives of other People.

*Ind.* ‘ I have only One Favour more to ask you concerning these Scriptures : — *What is the great Use and Necessity of them ?* ’

*Miss.* In the first place, they are graciously



ously given by God to supply the Defects of our Reason, and to hinder us from abusing and perverting that great Blessing and Gift of God, which, thro' our Lusts and Passions, we are but too apt to do, to the Hurt of ourselves and others.

——In the next place, be assured,——that you can have no full and true Knowledge of the GREAT GOD, or his *Will* and *Purposes*, and *gracious Designs*, but from his own *Son*, and from what *He* has made known to us in these Scriptures \*.

By these Scriptures, as in those of the Old Testament, wherein holy Men *spake* and *acted*, as they were moved by the Holy Ghost, we learn, how *Sin* and *Wickedness*, *Sickness*, *Miseries*, and *Death* itself, came into the World; and how Men lost their Innocence, and forfeited that Happiness for which God made them.——And in the Scriptures we have also a most particular Account, how God, in Mercy to his unhappy Creatures, in his own good time, sent HIS OWN SON, to deliver Mankind out of this sad Condition.——And, in order to awaken all who come to the Knowledge of these things, and engage their Attention to them, these Scriptures give them the utmost Assurance,——that God has prepared for them who love him, and obey his Com-

\* *Matt. xi. 27.*



mands, an Happiness which passeth Man's Understanding; and that such as will not regard these things, shall be miserable for ever.—And forasmuch as this Happiness and Misery will depend upon Mens good or bad Behaviour in this Life,—these Scriptures contain that Law by which God has determined to judge the World, that all Men may order their Lives accordingly.—They teach us what Service is due from reasonable Creatures to their Maker;—how we must live so as to please him;—what is truly just, and good, and acceptable to his Divine Majesty;—as also, what is wrong, and what he has forbidden upon pain of his everlasting Displeasure.—They contain many wonderful Examples of God's Care of those that love and obey him, and of his Displeasure against such as neglect or despise his Commands.—In short, these Scriptures are a most *invaluable* Blessing, without which we should be ignorant of many things that are of the greatest Concern to us.

*Ind.* 'Well, Sir, you have raised in me  
' a very great Desire of knowing more of  
' these Scriptures, which contain things  
' wonderful and unknown to us indeed.'

*Miss* You must give God the Thanks for that Desire, if it be sincere.—I can only speak to your Ears; it is God alone that



can speak to your Heart.—----Forget not, therefore, to beg of him to make himself and his Will known to you, and to bless the Endeavours of such as desire to instruct you in the Ways of Truth and Happiness.

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## DIALOGUE VII.

*An Account of the Fall of Man, and what followed thereupon, till the Coming of CHRIST.*

*Indian.*

“**Y**OU assured me, Sir, when I was last with you, that God had made known to you many things, which our Reason cannot account for:—-I am now come to put you in mind of one Difficulty, which I beg you would explain to me:—  
 “How Man, the Creature of an Holy and  
 “Good God, came to have such a strangely  
 “disordered Nature, and so prone to Evil?”

*Miss.* I am obliged to do so; for, without the Knowledge of this, you can have no true Notions of the *Justice*, and *Mercy*, and *Goodness*, of God.

What therefore he has made known to us in the Holy Scriptures, is:—That after he had made this World, and all things in it, in Six Days, and that he might have Crea-  
 tures



tures capable of praising him for his wonderful Works, he made one Man and one Woman, called *Adam* and *Eve*, determining to make of one Blood all Nations of Men to dwell upon all the Face of the Earth \*; all which are the Offspring of that one Man and Woman. — He has also made known to us, That these *Two Persons* were at first made after the Likeness of their Creator, being endued with Reason, and other heavenly Gifts. — We learn also, that these our *First Parents*, being thus made perfect and good, and capable of living for ever †, were placed in an happy State called *Paradise*, with a Promise of Life and Happiness, as long as they continued obedient to their Maker's Commands. — Now these *Two Persons* were in a State of Trial and Probation, as we all are this Day, tho' in a Manner quite different from ours: — For *they*, coming out of their Maker's Hands perfect, that is, endued with clear and strong Apprehensions of their indispensable Obligation to perform all the great Points of Morality, could not well be supposed to lie under any Temptation of violating that chief Part of their Duty — It was therefore necessary, that some other TEST, suitable to the Place and Circumstances they were in, should be required of them, to prove what was in their Hearts; and

\* *Wisd.* ii. 23.      † *Acts* xvii. 26.

whether



whether they would chuse, under the most tempting Offers, to break an exprefs Commandment of God, their CREATOR, PRESERVER, and GOVERNOR, *even tho' the Reason of such a Commandment was not made known unto them.*——A positive Injunction, of this kind, God was pleased to give them; at the same time enforcing their Obedience to it, by Threats of a most dreadful *Penalty*, if they should ever transgress it.

How long *our First Parents* continued in their Duty, *we are no-where told*; but at length, by yielding to the Temptation of an evil Spirit, and not regarding the Command of their Maker \*, they did *fall* from that happy Condition they were in; and by that most grievous Crime (for so it appears by the Punishment a most Righteous God inflicted on them for it) they highly displeased God, who left them to themselves; and, having lost their Innocence, and that Image of God in which they were created †, their Nature became sadly changed for the worse.——And the Children which they afterwards begot, being born of sinful Parents, became, even like their Parents, disobedient, and prone to Evil, as you see they are at this Day: All which these FIRST PARENTS OF MANKIND brought upon *themselves*, and their *Posterity*.

It was thus that Sin, and Evils of every

\* Gen. iii. † Ibid. v.



kind, and *Death at last* entered into the World, as the just Punishment of their Disobedience to the Commands of God;---by which *all Right* to his free Promise of eternal Life and Happiness was *forfeited* and *lost*.

*Ind.* 'This is indeed a plain Account  
' how Sin and Wickedness entered into the  
' World; and we ought to believe it to be a  
' just Account, since God has made it known  
' to you.'

*Miss.* As to the Corruption of our Nature,  
and the Sin that does so easily beset us, your own  
Experience will convince you of the Truth  
of it.—And no other reasonable Account can  
be given how it came into the World.——  
And you will learn by what followed this Act  
of Disobedience, how displeasing to God it  
was, and the Punishment it deserved.

*Ind.* 'Will you be so kind as to let me  
' know what followed this sad Calamity?'

*Miss.* You will easily conceive how miserable the Condition of these our *First Parents* was now become:——They knew that they had *failed* in their Duty to their Maker;——their *Reason* could not inform them how to help *themselves*:——The *Loss* of their Innocence, and of their Maker's Favour,——their *Forfeiture* of the Happiness they had enjoyed,——with their dreadful *Apprehensions* of that Death which was threaten'd;——the *Sense* of these things, would most certainly



tainly have overwhelmed them, had not the Goodness of God immediately interposed to keep them from Despair.——For tho' his perfect Holiness could not but *hate* the Sin, yet his Goodness *inclined* him to have Compassion on the Sinner; and from thence he took occasion to make known another of his most glorious Perfections, *his infinite Mercy*.

*Ind.* 'I am most desirous to hear how  
' that was done.'

*Miss.* Why, as a Remedy for what had been done amiss, and could not be undone, their Maker was pleased to enter into a *New Covenant* with them;—so that neither they, nor any of their Posterity, should, on account of *their Disobedience*, be ruined, except it was purely their own Fault.

*Ind.* 'That was indeed a most kind Offer of their offended Maker: Pray, what  
' was that *Covenant*?'

*Miss.* It was this:——'That on account of One, who would in due time satisfy his Divine Justice for their Offence  
' (and take Vengeance on that Evil Spirit, that had tempted them to disobey his Command) he would *restore* them to his Favour upon certain Conditions; and would  
' appoint them *Means*, by which they, and their Posterity, might, upon their Repentance, obtain his Pardon, when they should  
' do



‘ do amiss, as since their Fall they would be  
‘ but too apt to do\*.’

*Ind.* ‘ You will now be so kind, as to let  
‘ me know what followed this Promise of  
‘ God to his sinful Creatures.’

*Miss.* You must know then—that some  
of their Children and Posterity, keeping up  
a Sense of these things, and an Expectation  
of this Promise, liv’d in the Fear of God †.

——But many others of them, through  
the Corruption of their Nature, became ex-  
ceeding wicked: One of their own *Sons* mur-  
dered his *Brother*; for which God, to keep  
others from committing such horrid Crimes,  
banished him from his Presence, and he spent  
his Days in Misery.

At last, Wickedness increased to such an  
Height, and became so general, that God  
was provoked to destroy the whole Race of  
Men by a Flood (except one Man, whose  
Name was *Noah* §, together with his little  
Family), as I hinted to you before.

By this good Man, and his Family, the  
whole Earth was again filled with People, as  
it is this Day.——And while his good  
Instructions, and the Memory of that dread-  
ful Judgment, lasted, Men lived in the  
Fear of God;——but too soon fell into  
Wickedness again:——And most of these,  
losing the Knowledge of the true God, fell

\* *John* iii. 16. and 1 *John* iv. 9, 10. † *Gen.* v.  
24. § *Ibid.* vii.



*into Idolatry, a Sin which God principally abhors, as leading Men into all other Wickedness\*.*

*Ind.* ‘Pray, what is that Sin of *Idolatry*, which God so hateth?’

*Miss.* It is the giving that Honour and Worship which is only due to the true God, to his Creatures, to the Sun and Moon, and to evil Spirits,—and to the Images representing these.

Notwithstanding this,—God never left himself without Witness †; but gave continual Proofs of his Hatred against Wickedness, and of his Favour and Protection of good Men, in all Ages, and amongst all Nations, even unto this Day.—And thus it is,—that Calamities of all kinds are brought upon Earth; that one Nation makes War upon another; these being only Instruments in the Hands of God, and by his wise and just Appointment, for the Punishment of their Sins.

*Ind.* ‘Pray, had any of these Nations ever afterwards an Opportunity of coming to the Knowledge of the true God, and of the Worship due to him?’

*Miss.* Yes, indeed they had. For the Holy Scriptures inform us, that—God made Choice of a certain Person, whose Name was *Abraham* §, and called him, and his Family,

\* *Rom.* i. 28.    † *Acts* xiv. 17.    § *Gen.* xii.



from the midst of a Nation given to Idolatry ;——that to this Man he made himself, and his glorious Perfections, known ; and for his Encouragement to persevere in his Duty, he promised, ——*That out of his Loins in due Time the DELIVERER OF THE WORLD from Sin and Death should proceed, and that in the mean while He would make his Descendents a great and numerous People ;* all which was made good in a most wonderful Manner. His *Posterity* increased exceedingly ; and where-ever they travelled, they *communicated* the Knowledge of the true God, and told Men how he ought to be *feared and worshipped* ; so that many Nations might have known these things, had it not been their own Fault ;——for God caused them often to *wander*, that they might make him known amongst Men, and cure them of their Wickedness and Idolatry.

It was in the Time of that good Man, that God shewed his Hatred of Wickedness, and his Displeasure against great and bold Sinners, after a Manner the most frightful and astonishing.——There were several considerable Cities, the chief of which were SODOM and GOMORRAH, the Inhabitants of which, *through Pride, Fulness of Bread, and much Idleness*, fell into all manner of Wickedness ; which provoked God to make them an Example of his Displeasure against such

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Sins ;



Sins ;——for he rained down Fire and Brimstone upon them \*, and utterly destroyed both them, their Towns, and their whole Land, the dreadful Marks of which are to be seen at this Day.——At the same time, God, to shew his Care for those that feared him, sent his Angels, and delivered One *good Man*, and his *Family*, out of that fearful Destruction.

After this, the Children of *Abraham*, to whom the Promise was made, multiplied exceedingly ; to whose Posterity God gave very particular Laws and Directions, how they might live so as to please their Maker, and not hurt one another † ;——and wrought most wonderful Things before their Eyes, when he delivered them out of a most cruel Bondage ; to convince them, and all other Nations, that should hear of these things, that the Idols, and evil Spirits, which they worshipped, were no Gods ; and that there was no God, but the God of this People.

*Ind.* ‘ Pray, what were the Laws and  
‘ Directions that God gave this People and  
‘ Nation ? ’

*Miss.* The chief of them were these that follow :——That they should neither have nor worship any other God but him who had done such Wonders for them :——That they should not make any visible *Image* or

\* *Gen.* xix. 24.

† *Exod.* xx.



*Representation* of him :——That they should not profane his holy Name :——That they should keep holy One Day in Seven, to preserve the Remembrance of him, and his Works :——That they should love and honour their Parents \* :——That they should love one another, as being all the Creatures of a good God ;——and neither hate nor murder any one :——That they should not commit Adultery, or be guilty of any Lewdness :——That they should not *steal*, or *lye*, or *bear false Witness*, or *covet*, or *set their Hearts upon what was another Man's*.—And, remember what I tell you :—The Substance of these Laws was given soon after the Flood to NOAH and his *Family*, from whom the present Race of Mankind is derived, tho' the greatest Part of their Posterity soon forgot them.

Soon after God had given his peculiar People these Laws, He settled them after a most wonderful Manner, and in a fruitful Land, which he had long before promis'd to ABRAHAM their great *Forefather*, and blessed them exceedingly, while they observ'd his Laws.—But even these People, through the Corruption of Nature, often transgressed his Commands, and were as often punished, and upon their Repentance pardoned ; till at last, they growing incurably wicked, he

\* *Exod. xx. 12.*



permitted their Enemies to destroy most of them, their *Cities*, their *Land*, and their *Place of Worship* ; and they are at this Day dispersed over the Face of the Earth, without any sure Settlement.

Now, a few Years before this happened, the Time was come, when the Great God was pleased to send into the World ‘ That Person or *Prophet*, whom he had promised to our First Parents, and who had engaged to make Satisfaction to the Divine Justice, for their great Offence.’ — But a particular Account of this PERSON and BLESSING will take up more Time, than, I believe, you have to spare : I shall therefore defer it till you come next to me.

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## D I A L O G U E VIII.

JESUS CHRIST *the Mediator and Saviour of the World, and the Head of all Christians.*

*Indian.*

‘ **Y**OU shewed me, Sir, when I waited on you last, how Man came to fall from that upright and happy Condition in which he was created ; and how he, and all his Posterity, became subject to *Sin*, to *Misery*, and to *Death* :—As also, how  
‘ their



' their Maker spared the Lives of our First  
 ' Parents, although they had deserved im-  
 ' mediate Death, on account of One who  
 ' had engaged to satisfy the Divine Justice  
 ' for their Transgression, and for the Of-  
 ' fences of all their Posterity, upon the most  
 ' merciful Conditions. ——— And I left you  
 ' with a most earnest Desire of knowing  
 ' more of that SACRED PERSON, who was  
 ' to come into the World for that End ;—  
 ' and, as you intimated to me, did come  
 ' about that Time, when God had, for their  
 ' Sins, cast off that People, whom he had  
 ' so long, and so remarkably, favoured and  
 ' protected, above the Nations of the  
 ' World.'

*Miss.* I told you before, That that Person  
 knowing into what a miserable Condition  
 those Two unhappy Persons had brought  
 themselves, and their Posterity, by their  
 Disobedience to their Maker ;—how dread-  
 fully sad their Punishment would be, and of  
 what an invaluable Happiness they would  
 be deprived ;——he, by God's most gracious  
 Appointment, undertook to satisfy the Di-  
 vine Justice, by submitting to such Suffer-  
 ings as God was pleased to accept by way  
 of Atonement for the Sins of Men.

*Ind.* ' Pray, Sir, how did Jesus Christ do  
 ' this? '



*Miss.* As I told you before, he, out of Love to his otherwise lost Creatures, took the Body of a Man from a pure Virgin, that he might be seen, and converse with Men, and in their Nature be capable of suffering for the Sins of Men.

Now, in that Body, in the First place, he let Mankind know God's wonderful Goodness, and his Readiness to forgive Offenders, even the greatest Offenders, upon their Repentance, and Return to their Duty; as also, how they ought to live so as to please God, and be an Honour to their Maker.—And by his most wise and holy Life, and Doctrine, and Example, he shewed what an excellent Creature Man was, before he lost his Innocence, and fell into a State of Sin and Corruption;—as also, how hateful to God Sin must be, since so divine a Person, which, you will see hereafter, was the *Son* of the Most High God, was obliged to come down from Heaven, to satisfy God's Justice, and to save Men from the Punishment it deserv'd.

After he had done this, enough to convince all well-disposed People, that he was *the Son of God*, and sent by him to declare his Father's Will to Men;—after this, that, as Son of God, he might make full Satisfaction to the Divine Justice, since no less a Sacrifice could do it, he willingly laid down



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down his own Life, for his otherwise undone  
Creatures.

*Ind.* 'I begin now to understand what  
' before I was amazed at, *Why God would*  
' *suffer his own Son to be put to Death by*  
' *wicked Men* ; and why his Son would  
' chuse to be so dealt with, when he could  
' have hindered it : I suppose it was be-  
' cause he had undertaken the Cause of  
' Sinners, and suffered Death to make an  
' Atonement for them, and to satisfy the  
' Justice of his offended Father, who there-  
' fore suffered him to be put to Death.'

*Miss.* You understand it right.——And  
the *Great God*, to convince the World, that  
his Justice was satisfied by this most worthy  
Sacrifice, raised him from the Dead, the  
Third Day after he had been crucified and  
buried ; *by which he was, in the most convincing*  
*and powerful manner, declared to be the Son*  
*of God \** ; of all which the Holy Scriptures  
give us a particular Account,——and, for  
our Comfort, declare,——*that God had laid*  
*on him the Iniquity of us all †* ; *that he tasted*  
*Death for every Man §, i. e.* for every peni-  
tent Sinner, from the First Man that was  
made, to the last that shall be born into the  
World ;——lastly, *that he has saved us by*

\* *Rom. i. 4* † *Isaiah liii. 6.* § *Heb. ii. 9.*

his



*his Blood, out of every Kindred, and Tongue, and People, and Nation* \*.

*Ind.* ‘ It seems then, that we also have an Interest and Right in the Blessings which he has purchased by his Death.’

*Miss.* Most certainly you have ;—for so he hath declared,——*that the Gentiles, such as were Strangers to the true God, should be Fellow-heirs with his chosen People, and of the same Body, and Partakers of his Promise in Christ* †.

*Ind.* ‘ Pray, what is meant by the Gentiles being of the same Body?’

*Miss.* The Meaning is this:——That you should be of the same holy Society with God’s chosen People ; and that, as we are the Creatures of one and the same God, and Children of one and the same Father,——and redeemed by the same Saviour, you should now be made Members of the same Body, or holy Society which is called the Church of God, of which JESUS CHRIST is the HEAD and GOVERNOR.

*Ind.* ‘ I should be very thankful, if you would explain that to me more particularly.’

*Miss.* You must know then,—That after the Son of God had by his Death made an Atonement for the Sins of Mankind, he

\* Rev. v. 9.

† Eph. iii. 6.



commanded his Apostles to offer the Blessings he had purchased unto all the Nations of the Earth, *in order to take out of them a People for the Glory of God* \* ;—and to let all Men know the merciful Favours which the Great God offered them by his Son, which were,——*Repentance on Mens Part, and Forgiveness of Sins on the Part of God; and that this should be preached in his Name among all Nations* † ;—and that all such as would receive him as their Redeemer and Lawgiver, should be entered into One Society, called *the Church or Body of Christ*, because he is the Head of this Body, and Governor of this Society, which is made up of all true Believers in all Nations of the World; that as he had redeemed them, he might protect, and govern, and keep them in the Way of Life and Happiness;——and lastly, that the great Truths of Christianity, and the holy Scriptures, in which they are contained, might be preserved, being to be constantly read among them.

*Ind.* ‘ But, good Sir,——how can People  
‘ of so many distant Nations, and different  
‘ Laws and Languages, be *One Society* ? ’

*Miss.* They are all of *One Society*, as they all agree in *One Faith*,—and profess to be governed by *One Law* of Jesus Christ;——

\* *Acts* xv. 14.

† *Luke* xxiv. 47.



as they all engage to renounce the *Devil*, and all the *Ways* of an evil World, and to *worship* the *One* and only true *God*;—as they all profess to *receive* the holy Scriptures to be the only *Rule* of both their *Faith* and *Manners*;—as they all pray to *One* and the *same* God, in the Name, and for the Sake, of the *same* Mediator and Advocate;—as they are all received into the *same* Society, by one and the *same* Ordinance of *Baptism*; and are under the *Direction* and *Influence* of the *same* *Holy Spirit*;—and as they all hope to meet together hereafter, in the *same* Place of Joy and Felicity, the *Kingdom of Heaven*.

*Ind.* ‘ I think I understand you very well.—I should be thankful therefore, if you would let me know what are the Privileges or Blessings of being a Member of this Society?’

*Miss.* The Blessings are many and great,—such as these following:—You will be enabled to answer the End for which you were made, and sent into the World.—If you enter into this Society with a sincere Purpose of living as a Christian ought to do, *all your past Sins will be forgiven you*;—and, if you afterwards fall into Sin (as you will be but too apt to do), you will have *Jesus Christ an Advocate with his Father for your Pardon, upon your Repentance, and Return*



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*to your Duty* \*.—Beside this, you will be under the *special Care and Protection of God*; —you will have the Ministers of Christ to instruct you, and God's all-powerful Spirit to *direct, support, and comfort* you in all your Distresses.—You will have an Interest in all the *Prayers and Blessings* of that Society throughout the World; every Member of that Society being bound to seek the Good of the whole Body, to *relieve* the Necessities of such as are in Want, or in Miseries, and mutually to pray for each other.—Lastly, you will have a most sure Title to eternal Life and Happiness after Death.

*Ind.* ' There is no Man, sure, who is in  
' his right Mind, but would most earnestly  
' desire to be a Member of this Society, if  
' he could hope to do what will be required  
' of him as a Christian.—For, as I remem-  
' ber, you told me, that a Christian has  
' many Enemies and Difficulties to strive  
' with.'

*Miss.* That is true.—But then take this most certain Truth along with you,—*That a righteous and good God will not require any thing of his Creatures, but what he will enable them to do, if they will but use their own Endeavours*;—every Person, who sincerely purposes to become a Christian, having a

\* 1 John i. 9. ii. 1.

most



most sure Promise of being assisted by God's Holy Spirit to please his Maker, and to keep his Commands.

And, forasmuch as we must be made *holy* as ever we hope to be happy, it is this Good and Holy Spirit, that must assist to make us so :—Which he doth,—by putting into our Hearts good Desires and Purposes of pleasing God, and a Fear of offending him ;—by convincing us, that nothing is required of us, but what is absolutely necessary for our Good and Happiness,—By helping our good Endeavours, and defending us against the Malice and Power of evil Spirits ;—by setting home upon our Hearts the Joys and Happiness that are proposed to us, and the dreadful Misery which will be the Portion of such as despise them :—All which that Holy Spirit doth perform in us by a sure, tho' an invisible Power.

*Ind.* ' How can we be sure of this, since  
' you say he is not to be seen ? '

*Miss.* Can you see the Wind ?

*Ind.* ' No. '

*Miss.* How can you be sure there is such a thing ?

*Ind.* ' Because I hear the Sound of it,  
' and feel the Force of it upon myself. '

*Miss.* Are you sure, that you have a Soul or Spirit within you, which governs all your Actions ?

*Ind.*



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*Ind.* 'I cannot but be sensible and sure  
' of that, because I feel something within  
' me, sometimes accusing, sometimes ex-  
' cusing, according as I do what is good,  
' or otherwise.'

*Miss.* Yet you never saw that Power; you  
are sure of it only by its Effects.

*Ind.* 'Pray make that plain to me.'

*Miss.* Do not you know a Tree by the  
Fruit it bears?—Doth not a good Tree bring  
forth good Fruit?—Doth not a corrupt Tree  
bring forth bad Fruit\*?—Just so, when a  
good Spirit governs any Person, you see it  
plainly by his Life and Conversation;—  
as also, when you see any Man lead an evil  
Life, you may be sure he is governed by an  
evil Spirit.

*Ind.* 'I understand you very well;—  
' and would be thankful, if you would let  
' me know what are the Fruits which  
' distinguish a good Spirit from one that is  
' evil?'

*Miss.* The sure Signs, that the Holy Spirit  
of God governs any Man, are these follow-  
ing Fruits: *A Love of God*, and of Men for  
his sake;—*Living in Peace*, as much  
as possible, with all others†;—*Forgiving*  
those that have injured us, as we hope to be  
forgiven our many Offences against God;  
—*A Readiness to do good to all Men*;—

\* *Matt.* vii. 17.

† *Gal.* v. 22.



A constant *Endeavour* to mortify our corrupt Affections, our Lusts, and evil Desires ;—— Being *content* with our Condition ;——being *humble, meek, and temperate* ;——these, and such as these, are sure Signs, that a Man is governed by the Holy Spirit of God \*.

On the other hand,——the sure Signs of a Man's not being under the Influence of the good Spirit, are such evil Fruits as these following: *Adultery, Fornication, Idolatry, Witchcraft, Envy, Hatred, and Malice* ; a Disposition to *Revenge and Murder, Drunkenness, Revellings*, and such Sins as these ;—— God having expressly declared, that they who do such things shall never be happy ; but shall have their Portion with those *evil Spirits*, by whose wicked Suggestions they had been seduced to commit them.

*Ind.* ' One would think, that such as know  
' the dreadful Punishment denounced against  
' Wickedness, would never persist in it, but  
' immediately endeavour to escape from so  
' dangerous a Condition.'

*Miss.* They certainly would do so ;—— but, having wilfully forsaken the Ways of God, they have grieved the Holy Spirit, and forced him to depart from them, and to leave them to themselves ;——so that their Hearts are hardened, and their Minds are void of Understanding.

\* *Rom. vii. 14.*

*Ind.*



*Ind.* ‘ If I remember well, you told me,  
‘ that all Men are subject to Sin, even Chri-  
‘ stians, as well as others, tho’ they have re-  
‘ ceived that Holy Spirit for a Principle of  
‘ a new Life.’

*Miss.* I told you so, and I told nothing but  
the Truth; for so they are, until, by the  
Influence of that good Spirit, they are made  
completely holy, which is not to be expect-  
ed till we die, and go to Heaven.——I  
told you also another Truth:——That a  
Christian is not one who has no Failings;——  
——but he is one, who, by the Power and  
Favour of that Holy Spirit, watches and  
strives against the Corruption of his Nature  
continually, so as never to live in any  
known Sin whatever.

*Ind.* ‘ I remember you told me so before;  
‘ and I am convinced of the Truths you  
‘ have now explained to me. And I must  
‘ beg of you, at your Leisure, to let me  
‘ know, what will be required of me in order  
‘ to my being baptized, and made a Mem-  
‘ ber of that Society, to which you have con-  
‘ vinced me so many Blessings have been  
‘ promised by the Great God.’

*Miss.* That I will very willingly endeavour  
to do, the next time you come to me.——  
In the mean time, forget not to beg of God



——to give his Blessing and Success to such as desire and strive to instruct you in the Ways of Life and Happiness.

## DIALOGUE IX.

*Being an Abstract of the former Dialogues and Instructions.*

*Indian.*

‘**K**IND Sir, I am come to put you in  
‘ mind of your Promise to instruct  
‘ me, how I may be made a Member of that  
‘ Society, to which you told me so many Bless-  
‘ ings do belong.’

*Missionary.* I would now do it, but upon second Thoughts I am of Opinion, it will be best for you, that I put you again in mind of the Truths you have already learned and assented to, that you may be able to answer it to your own *Reason*, and to every one who shall ask you,—‘ Why you chuse to be  
‘ a Christian ?’—And that your Faith being surely established, you may be convinced, that it is your Interest, as well as Duty, to make such a Choice; and that you may not hereafter become a Scandal to that Religion, or be tempted to forsake it, on account of any Difficulties you may meet with, or the bad Example of wicked Christians.

*Ind.* ‘ I heartily thank you for so kind a  
‘ Proposal;



‘ Propofal; and I will hear you moft wil-  
‘ lingly.’

*Miss.* You have declared already, that you are fully convinced,——that there is but One God of all the Nations of the World; ——that is——a Being moft *wife*, moft *powerful*, moft *holy*, moft *juft*, and *good*; ——who, after he had made the World, and all things in it, by his great Power, made Man, and endued him with *Reason* and *Understanding*, to the end he might have a Creature on Earth capable of knowing and honouring his Maker.

*Ind.* ‘ I was and am moft fully convinced  
‘ of, and do moft firmly believe all this.’

*Miss.* How then do you think it comes to pafs, that fo many People endued with Reason are fo far from being an Honour to that God, on whom they depend for Life and Breath, and all things which they enjoy or hope for, ——that they neither *fear*, nor *love*, nor *honour*, nor are *concerned to please him*?

*Ind.* ‘ I have not, Sir, forgot the Account  
‘ you gave me, ——how this came to pafs; ——  
‘ how the firft Parents of Mankind came  
‘ to fall from that happy Temper and Condi-  
‘ tion in which they were made, ——by yield-  
‘ ing to the Temptation of an evil Spirit,  
‘ and breaking a ftrict Command, which their  
‘ Maker had given them for a Trial of their



‘ Obedience :——— And what a sad Change  
‘ and Disorder was thereby made in their Na-  
‘ ture, and in the World, inſomuch that both  
‘ they, and their Poſterity, which inherited  
‘ their corrupt Nature, became prone to *Evil*,  
‘ and ſubject to *Sin* and *Death*, and to all the  
‘ *Sorrows*, *Miſeries* and *Afflictions*, which lead  
‘ to Death ;——and that this was the true Oc-  
‘ caſion of all the Miſchiefs and Wickedneſs  
‘ which we ſee and hear of in the World.’

*Miſſ.* I am very glad you remember this ſo well.——For, indeed, without the Know-  
ledge of this unhappy Fall of Man, and the  
Corruption of our Nature, which followed,  
you can never fully underſtand, nor truly  
value, the *Wiſdom*, the *Juſtice*, the *Mercy*,  
and the *Goodneſs* of God ; nor would the Chri-  
ſtian Religion appear to you ſo great a Bleſſ-  
ing as it really is.

*Ind.* ‘ You will be ſo kind as to explain  
‘ this to me a little more particularly ; that  
‘ I may embrace it with full Satisfaction, and  
‘ never forſake it.’

*Miſſ.* You will remember what I told you  
before :——That we know and are aſſured  
of this, by a Writing which came from God,  
of which we have moſt undoubted Proofs,  
as you yourſelf have heard, and by which  
we are informed, how merciful God was in  
ſparing the Lives of theſe our unhappy Pa-  
rents, which they had forfeited by their great  
Offence,



Offence, and for the sake of his beloved Son, who undertook to see his Justice fully satisfied, and to use all proper Means to make Men sensible of their Offences, and bring them back to the Duty they owe to their Maker.

That, in order to this, His Son, who is called CHRIST, and *from whom we Christians have our Name*, came down from Heaven to Earth, and was made Man, and conversed with Men; — and declared unto them, how that he was a Peace-maker betwixt God and his sinful Creatures; — that he was the Son of the most High God; — and a Messenger sent from him to make his Will known unto Men; — and that God had committed the Government of all Mankind to him.

All which God himself confirmed by a Voice from Heaven\*. — And his Son, when on Earth, convinced all who were disposed to receive the Truth, that these things were true, by his doing such wonderful Works as none but God could do; — by the Holiness of his Life; by the most righteous Laws which he gave unto Men; — and, above all, by his Rising again from the Dead, after he had, by wicked Hands, been murdered.

*Ind.* ‘ All this I remember, and only desire you will repeat *the Message which this*

\* *Mat. iii. 17.*



‘ WONDROUS PERSON brought from God  
‘ to Men.’

*Miss.* In the first place, he made known to them,——that their *Happiness* or *Misery* would depend upon their good or bad Behaviour in this World:——*For that God had appointed a Day in which he would judge the World most righteously* \*,——reward the Good, and punish the Wicked:——That as his Justice could not let Sin go unpunished,——so his Goodness would not let his unhappy Creatures be ruined, except they obstinately refused to accept of the merciful Terms proposed to them.

That therefore God had been pleas’d, for his sake, to promise,——that all such as should be made sensible of their bad Condition, and would return to the Duty which they owe to their Maker, shall have all their past Offences pardon’d, shall be receiv’d into his Favour again, and be made for ever happy with him:—But that all who know this, and would not receive, and thankfully comply with, so kind an Offer, shall die in their Sins, and be punished without Mercy.

*Ind.* ‘ Will you now, Sir, be so good as to  
‘ let me know the Way which this Wonder-  
‘ ful Person did make use of to prevail with  
‘ Men to embrace this most kind Message  
‘ of God to Men?’

\* *Acts* xvii. 31.

*Miss.*



*Miss.* In the First place, he shewed them what a tender Compassion God had for his unhappy Creatures, who were wilfully going on in the Way of Ruin, without perceiving it:—And that he was so good as to send his own Son from Heaven to save them from Destruction.

He told them further,—That the Sins of Men were so many, so great and universal, that no less a Satisfaction would be accepted for their Pardon than the Death of his own Son; that therefore he had taken upon himself the Cause of Sinners, and put himself in their place and stead.

And God, to shew Men how well he was satisfied with his Son's Sufferings for the Sins of Men, raised him from Death, and set him at his own Right-hand; *where he liveth for ever, to make Intercession for all such as come unto God by him* \*.

*Ind.* ‘ All this I remember, and I cannot  
‘ but admire the great Love of God and  
‘ Christ for such unworthy Creatures.—  
‘ Pray, have any other Ways been taken of  
‘ bringing Men to a Sense of the Duty they  
‘ owe to their Maker, and of promoting  
‘ their Happiness? ’

*Miss.* I hope you have not forgot what I told you,——that, after his Ascent into Heaven, Christ sent down the Holy Ghost

\* *Hebr. vii. 25.*



upon his Apostles in a most wonderful manner, who appointed that Society which we call the *Church of Christ*, as the most proper Means of bringing Men to the Knowledge of the true God,——and of the Duty they owe to him, to themselves, and to all Mankind.

For in that Society he has appointed certain Persons *his Ministers*, who are to watch for the Souls of Men, as they that must give Account of them\* ;——to let them know what they must do to be saved ;——to minister to Men the Means of Grace and Salvation ;——to *instruct* the Ignorant ;——to comfort and help the *Weak*, and raise up them that fall ;——to offer up to God Supplications, Prayers, Intercessions, and Thanks for all Men ;——and, in one Word, to endeavour that all Men may attain that Happiness, which *Jesus Christ* has purchased by his most precious Blood.

*Ind.* ‘ This I have not forgot :——Nor  
 ‘ what you told me further,——That foras-  
 ‘ much as God had determined to judge  
 ‘ Mankind according to their Behaviour in  
 ‘ this Life, he has given to Christians certain  
 ‘ Laws and Rules, by which they shall be  
 ‘ judged to Happiness or Misery, at that  
 ‘ great Day; and that these Laws and Rules  
 ‘ are to be found in that Book which you

\* *Hebr.* xiii. 17.



call *The Word of God*, because it was written by Men appointed of God.——May I beg you to give me a short Account of that Book?’

*Miss.* In the First Part of those Scriptures, called *The Old Testament*, we have an Account of the Creation of the World, and of God’s infinite Power, Wisdom, Justice, and Goodness in the Government of it;——how in all Ages he often protected and blessed the Good, and punished the Wicked;——in order to convince Men, that he sees and ordereth all things for his own Glory, and the Good of his Creatures.

In that Part of the Scriptures which we call *The Gospel*,——we have a particular Account of the Life of Christ;——his most perfect Example;——his most holy Precepts;——some of——his numberless and wonderful Miracles;——how he was approved of God to be his Son, and the Messenger of his Will to Men;——how he was by wicked Hands crucified and slain: That he *died*, was *buried*, and *rose again the Third Day from the Dead*;——*conversed* with his Followers, and in their Sight ascended into Heaven; from whence he *sent* down the Holy Ghost, who enabled them to speak all manner of Languages;——that they might be able to teach all Men these wonderful things, and to bring them to the Knowledge of the Truth, that they might



might be saved ;——and lastly, how great Numbers of all the then known World embraced the Christian Religion ;——that is, all such as feared God, and were concern'd to save themselves from that wicked Generation, saw plainly, that the Christian Religion was most agreeable to Reason ; and the Blessings it propos'd to Men, greater than all the World besides could give them.

*Ind.* ' Will you be so good as to repeat  
' again the chief of those great Truths, and  
' the Blessing you speak of ? '

*Miss.* The Truths which concern us to know are such as these : ——That our Life here is only a State of Trial, and a Passage to a Life either of Happiness or Misery, which is to last for ever ;——that this Happiness or Misery will be according to our good or bad Lives ;——that such as have led the best Lives, have done many things displeasing to an Holy God ;——that the Christian Religion, and that only, has made known to us how such as have fallen under God's Displeasure may be restored to his Favour, and have all their Offences pardoned ;——and to live so as to be a Blessing to themselves, and to others.

In short,——The Christian Religion proposes a Remedy for all the Evils we are subject to, which we either feel or fear ; ——and is designed to restore Men to that holy  
3 Temper



Temper which is absolutely necessary to fit them for Heaven and Happiness ;—that is, to make them truly *good* and *just*, *wise* for themselves, *kind*, *sober*, *chaste*, and *temperate*, *peaceable* and useful in their Generation.—And it will be purely their own Fault, if they are not such ;——for this Religion affords them all the Encouragement and Assistance, that their Case can possibly demand, or their Hearts can reasonably desire.

*Ind.* ‘ You have, Sir, fully convinced me of the great Blessing of being a Christian ; for which I heartily thank you.’

*Miss.* Give God the Thanks ; ’tis he only can open your Eyes, to see both your Danger, and your Interest.

*Ind.* ‘ If I shall not be too troublesome, I would only ask you at present, what Answer I shall give to such of our People as shall press me to tell them,——*Why I am resolved to become a Christian?*’

*Miss.* After what you have already learned, you can tell them with Truth,—That you found you wanted something which you had not in yourself, to make your Mind easy, and your Condition safe ;——that your own Reason convinc’d you,—that such a Creature as Man could not be made, and sent into the World, only to eat and drink, and live and die, as the Beasts of the Field ;—that



you had often wished to know for what End the Great God made Men ;——what Service they owe him ;——whether the Way you were in was pleasing or displeasing to him ;——and often wished to know,——*What becomes of Men after Death.*

You can tell them, that none with whom you had conversed, could give you any reasonable Satisfaction concerning these Matters,——until, meeting with sober People among Christians, you have been convinced,——*That you, and many other People and Nations, had lost the Knowledge of the only true God, who made the World, and all things in it ;*——and that Christians have amongst them A WRITING, which gives them a full and most worthy Account of that great and good Being ;——*how he made of one Blood all the Nations of the Earth \** ;——what excellent and innocent Creatures he made the First Parents of Mankind † ;——and how they and their Posterity came to be changed so much for the worse, and subject to such evil Dispositions, to so many Miseries and Afflictions as now we see they are.—By those Writings, you can tell them, Christians are assured how wonderfully good and kind God will be to *such as diligently seek him §*, and desire to please him ;——and that all

\* Acts xvii. 26. † Gen. i. ii. iii. § Heb. xi. 6.

who



who are not Enemies to themselves, may be as happy as their own Hearts can wish.

You can tell them moreover,——That God has made known in these Writings, what Men endued with Reason ought to *do*, and what to *avoid*, if they hope to please their Maker, and their Lord ;—what great Happiness they will deprive themselves of, if they strive not to know, and to do, his Will ;——— for that such as obey his Commands will, when they die, be happy for ever ;—free from *Fear*, from the Malice of their Enemies,——from *Pain*, from *Sorrow*, from *Cares*, from *Oppression*, from *Sickness*, and from *Misery after Death* ;——and that such as have not been careful to please their Maker, shall be condemned to everlasting Misery.

If they ask you, as to be sure they will,——how Christians can be assured, that these Writings and Truths came from God?——— you may assure them, *that if any Man sincerely desires to know God's Will, he shall find such Proofs as shall convince him, that these Writings, and the Doctrines they contain, are from God, and not of Men* \*.

If they tell you, as they did before, that many Christians live as if not one Word of those Scriptures were true ; you may assure them,——that all good Christians are much

\* *John vii. 17.*



concerned for the Offence these give to you and to others:—That indeed they are not true Christians, but such as, being unwilling to forsake their Sins, and resolved to follow their Lusts without Disturbance,—strive to forget the Truths they have learned, because the Remembrance of them makes them uneasy;—and being, by a just Judgment of God, left to themselves, they have at last lost all Sense of the dreadful Punishment which hangs over their Heads:—That *this falling away* of Christians from their holy Profession, and turning the Grace of God, which teaches them *to deny all Ungodliness, and worldly Lusts, into Wantonness*, is so far from being an Objection to the Truth of Christianity, that it is an Argument for it;—since this was foretold by the divinely inspired Penmen of the Holy Scriptures,—that there would be *some*, who would hold *the Truth* in Unrighteousness,—and *others* that would *draw back to Perdition*, and quite forsake the holy Commandments,

Ind. ‘ Kind Sir, your Repetition of these  
‘ things, for which I am most thankful,  
‘ has confirmed me in my earnest Desire  
‘ and Purpose to become a Christian.—  
‘ And I beseech you, once more, to in-  
‘ struct me,—what will be required of  
‘ me in order to be made a Member of  
‘ that Society which you call the Church of  
‘ Christ.’

Miss.



*Miss.* That I will gladly do, when you come to me again.—And may that Good Spirit, which has put this Purpose into your Heart, keep you in this good Disposition! —And do not yourself forget to beg of God——*that he may perfect the good Work which he has begun in you.*



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AN  
ESSAY  
TOWARDS AN  
INSTRUCTION for *INDIANS*.

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PART II.  
*Of BAPTISM, and the LORD'S SUPPER :  
The CREED, the LORD'S PRAYER, and  
the TEN COMMANDMENTS, explained.*

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DIALOGUE X.

*Of BAPTISM.*

*Missionary.*

**I** AM glad to see you here again so soon.  
'Tis a good Sign you are in earnest,  
and sincerely desirous of becoming a  
Christian.

*Indian.* ' Indeed, Sir, so I am.—You  
' have convinced me, that it is my INTER-  
' EST,



EST, as well as DUTY, to be a Christian.'

*Miss.* I must not suffer you to be under such a Mistake ; it was not I alone that could convince you ;——it was the *Good Spirit of God*, who is always ready to *enlighten* the Minds, and *open* the Hearts, of such as are in Fear for themselves, and would gladly know the Will of God, and the Way to please him.——I am only *his Messenger* to you, and, I hope, for your everlasting Good.

*Ind.* ' I hope so too.—And therefore am now come to be instructed,——“ How I may be admitted into the Society of Christian People.”

*Miss.* You must know then, that CHRIST, the SON OF GOD, and the *Head and Governor* of that Society, has appointed Two HOLY ORDINANCES, which we call SACRAMENTS, to be of perpetual Use in his Church,—as SIGNS, SEALS, and PLEDGES of God's fulfilling his Promises of Blessing, upon our Compliance with the Rules of our Duty ; and by which he has determined to bestow his Favours and Blessings on such as are worthy of them :—The one is called BAPTISM, or the *Washing of Regeneration*, by which all that are well disposed and qualified, are to be received into his Church, which is the Society of all Christian People throughout the World :——The other Sacrament



crament is called—THE LORD'S SUPPER, and appointed by Christ himself, as an especial Means, by which that Society is to keep up the Remembrance of what he has done and suffered to redeem them from Misery.

By the Sacrament of *Baptism*, God is graciously pleased to enter into COVENANT with his poor Creatures, whereby he promises, *on his part*, to take them under his especial Protection, and to give them all that is necessary to fit them for Heaven and Happiness, when they die ;——and *Christians*, *on their part*, bind themselves to become Christ's faithful Servants unto their Lives End.

*Ind.* ‘ Sir, you often mention our being  
‘ *God's Servants*, and *serving God* :—Does  
‘ God want any Service that we can do  
‘ him ?’

*Miss.* No, truly : He stands in no need of our *Prayers*, our *Praises*, or our *Services*. —They cannot *profit* him :—But he having given us certain Commands about our addressing ourselves to Him in *Adorations*, *Supplications*, and *Thanksgivings*; when we obey these Commands (though purely for our own Good), He is graciously pleased to deem it serving, honouring, and glorifying him, though in Truth we only *profit* ourselves hereby.

*Ind.*



*Ind.* ' You will be pleased to let me know *when* and *how* Christ appointed the Sacrament of Baptism ? '

*Miss.* Just before he left this World, he gave his Apostles, who were his Ministers, *this Command* :——' Go ye, and make Disciples of all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost ;——teaching them to observe all things whatsoever I have commanded you \*.'

Now here are several things, which I would have you carefully to observe and remember :——*First*,—The absolute Necessity of believing and receiving the Message which God sent to the World by his Son :——*Secondly*,—The Necessity of being joined to his Church by Baptism, when that Blessing can be obtained :——*Thirdly*,—The dreadful Condition of such as obstinately continue in their Unbelief, when the Gospel is preached to them :——And *lastly*,—Observe the very strict Command of Christ to his Ministers, first to *teach*, but then to teach *only*, whatever he has commanded ; by which true Ministers of Christ are to be known from false Teachers.

*Ind.* ' How is Baptism administered ? '

*Miss.* By dipping the Person under Water, or pouring or sprinkling Water upon him,

\* *Matth.* xxviii. 19, 20.



at the same time pronouncing these Words ;  
I baptize thee in the Name of the *Father*,  
and of the *Son*, and of the *Holy Ghost*.

*Ind.* ‘ What do you mean by being bap-  
tized in the Name of the Father, Son, and  
‘ Holy Ghost ? ’

*Miss.* It is for Men, who through the  
Corruption of their Nature are no more  
worthy to be called the Children of God, to  
be by this Washing of Regeneration, and  
Renewing of the Holy Ghost, born as it were  
again, made new Creatures, and thus ad-  
mitted into a new Covenant, on Condition  
of their entering into a solemn Engagement,  
to *believe* and *obey* whatever is commanded  
in the Gospel of Christ, in the Name, or by  
the Authority, of *God the Father*, who created  
them ; of *God the Son*, who redeemed them ;  
and of *God the Holy Ghost*, who enlightens  
and sanctifies them.

*Ind.* ‘ Are all Persons capable of Bap-  
tism ? ’

*Miss.* Yes :——Both *Infants* and *grown*  
Persons.

*Ind.* ‘ What is requir’d of those Persons  
‘ who are grown to Years of Discretion, in  
‘ order to their Baptism ? ’

*Miss.* *Faith* and *Repentance* ; that is, to  
believe sincerely all the Doctrines of the  
Gospel, and to repent of all former Sins.

*Ind.*



*Ind.* ' But what if he fall again into Sin? '.

*Miss.* It is then necessary, that he should restore himself to the *Benefits* of his Baptism by a *Renewal* of his Repentance.

*Ind.* ' But why are *Infants* baptiz'd, who are not capable of these Qualifications? '.

*Miss.* Tho' they are not capable of *Faith* and *Repentance*, they are capable of being admitted into *Covenant* with God, as the Children of the *Jews* were, by the especial Appointment of God, by Circumcision.

*Ind.* ' What is meant by washing with Water such as are baptiz'd? '.

*Miss.* It is an *outward Sign* or *Token*, signifying, and assuring us, from Christ himself, that as our Bodies are made clean by Water, so surely the Souls of all, who are true Believers and Penitents, being thus *dedicated* to God, are *cleansed* from all past sins, and are put into the Way of Salvation, by being admitted into the Church of Christ, and made Members of his Mystical Body, which is the blessed Company of all faithful People.—And lastly,—we are, by the Words used in this Ordinance, made to understand, how our Salvation is brought about;—that is to say,—*By God the Father*, who loved us, even after we had rebelled against him:—*By his Son*, who purchased Salvation for us:—*And by the Holy Ghost*, who *sanctifieth* us.



*Ind.* ' Pray, Sir, explain this a little clearer and fuller to me.'

*Miss.* You must know then, that—The washing with Water, in the Name of the *Father*, and of the *Son*, and of the *Holy Ghost*, *confirms* and *seals* to the Person thus washed, the Covenant of Repentance, for the Remission of Sins, of which Covenant Christ is the Mediator; for by him only we have Access to the Father.—*We are born in Sin*, and liable to the Displeasure of our Maker; but, by embracing and complying with the Terms of the Gospel, we become *Children of God*, according to the new Covenant\*;—and by outward sensible *Signs* or *Sacraments*, are confirmed in the *Hopes* of eternal Life, the *free Gift of God*, through Jesus Christ, our Lord:—But then *remember*, If you do not endeavour to live in Obedience to the Commands of your Heavenly Father, it will be no Profit to you at all to be called the Child of God.—*Lastly*, By Baptism, you are admitted into the Hope of everlasting Happiness, and to a *Title* to the Inheritance of the Saints, upon your *believing, embracing, and obeying*, the gracious Terms of the Gospel of the *Blessed Jesus*.—God will then treat you, as a *Father* does the *Child*, he loves:—He will, upon your

\* Gal. iv. 7. Rom. viii. 15.



early Repentance, and sincere Return to your Duty, *pity* your manifold Infirmities, and *forgive* all your past Offences. He will *correct* you in Mercy, when you do what would hurt yourself; and will upon your Prayers, *for the Sake of his Son Jesus Christ*, give you the Grace of his All-powerful Spirit, to *guide, assist, comfort, and support* you in the Way leading to everlasting Life.

*Ind.* 'Had I no *Right* to these Blessings, before I was baptiz'd?'

*Miss.* — Consider what Favours they are, and you will find nothing in yourself that can deserve such \*.

Can *Sinful Dust and Ashes* pretend to Heavenly Privileges — The Favour of God, and the Graces of his Holy Spirit?

Can *corrupt Nature* think of *deserving*, or be capable of *Glory, and Honour, and Immortality*?

Endeavour *to know yourself better*, that, being truly humbled with a Sense of your own Vileness and Misery, you may thankfully accept of *Help and Mercy* from God. — *For they that are whole need not a Physician, but they that are sick* †.

And seeing God has promis'd to do so much for You, be persuaded to do something for yourself.

\* *Rom. iii. 23.*

† *Mat. ix. 12.*



*Ind.* ‘ What can so Miserable a Creature  
‘ do for himself? ’

*Miss.* You can lament your own Unworthiness, and pray to God to pity you.—

You can use the Graces he bestoweth upon you, and be thankful for his Favours.—

You can do your Best, and his Goodness will expect no more.

*Ind.* ‘ What further Use am I to make of  
‘ this Sacrament? ’

*Miss.* It ought always to bring to your Remembrance, that you are a *Christian*: That you have a *New Name*, and *New Powers*, given you, on purpose that you may become a *New Creature*.

If you are indeed a *Child of God*, you will think what a *dutiful* Child ought to do.— You will *fear* his Displeasure, and *trust* in his Love; you will *pray* to him for what you want, and be *thankful* for what he gives; and you will own his Affection when he *corrects*, as well as when he *smiles* upon you.

If you look for an *Inheritance in Heaven*, your Thoughts will be often *there*: *For where your Treasure is, there will your Heart be also* \*.

And you will not be too eager or anxious for the Things of this World.—You will neither be much afraid of its *Troubles*,

\* *Matt. vi. 21*



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nor too fond of its *Vanities*, remembering that *both* will soon have an End.——

And as you ever *hope* to go to *Heaven*, you will endeavour *to fit* yourself for that glorious Place:—Remembering,—That without Holiness no Man shall see the Lord\*.

The sure Promise of God will not suffer you to despair:——And the Joy that is set before you will encourage you to press forwards.

You will be thankful to God for calling you to this State of Salvation:——And gladly undertake the Conditions he requires of you.

What these Conditions are, you shall know the next time I see you.

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## DIALOGUE XI.

*The Conditions required of such as are to be baptiz'd.*

*Indian.*

THE last Time I waited upon you, you were pleas'd to promise to instruct me in those Conditions that Persons are required to know, and promise to perform; in order to be baptiz'd.'

\* Heb. xii. 14.



*Missionary.* I shall gladly do this.——As Christ will most surely keep the Promise he has made of many great and valuable Blessings ;——So you must on your part promise,

*To renounce the Devil, and all his Works :  
The World, and all its evil Ways and Customs :*

*And the Flesh, and all its sinful Lusts.*

And secondly,——

*That you will receive and believe the Truths and Message which God sent unto Men by his Son, which are contained in the Holy Scriptures of the New Testament, and summed up in what we call The Apostles Creed.*

And lastly,——

*You must promise to use your utmost Diligence, and sincere Endeavours, to keep the Commands of God all the Days of your Life.*

And here, as on one hand I would not discourage you, so on the other I must tell you the Truth,—that these things are not so easily performed as promised.

*Ind.* ‘ I see I must give you the Trouble of  
‘ explaining yourself further : I should be glad  
‘ therefore to know what sort of Life is re-  
‘ quired of a Person that is come to Years of  
‘ Discretion, after he is baptized, that I may  
‘ not



‘ not promise what I do not perfectly understand, nor undertake more than I am able to perform.’

*Miss.* You remember, I hope, what I have often told you, ‘ That this Life is a State of Trial ;’ that God having prepared the greatest Happiness for such as *love, honour* and *obey* him,——that he may make them fit for the Reward he intends them, he hath determined to try their *Faith*, their *Love*, and their *Obedience*.——Not that *He* is ignorant of their Hearts, and their Sincerity ;——but his Design is by these Trials to shew them to themselves, and to humble them, by seeing how much they must depend upon his Grace and Help ;——and to shew the Power of his Grace over the greatest Adversaries of their Souls.——He has therefore permitted *evil Spirits* to make this Trial, by *tempting* Men to the Sins which they renounced at their Baptism.

*Ind.* ‘ I remember what you told me concerning the DEVIL, and his EVIL SPIRITS ;——that they were such as rebelled against their Maker, and for that Sin were cast out of Heaven ;——that their evil Nature leads them to *tempt* and *draw* Men from the true God ;——and that God permits them to try the Faith of Christians, and to execute his Judgments upon Sinners.——Besides these Enemies of our Souls, I remember,



‘ what you told me, and what I find true by  
 ‘ Experience, that we have an Enemy within  
 ‘ ourselves, even our own corrupt Nature,  
 ‘ very prone to Evil; and that we have also  
 ‘ an evil World, and evil Examples, to lead  
 ‘ us to forget or to neglect God, and our  
 ‘ own Promise.’

*Miss.* I am glad you remember these things so well.——I must therefore now give you the *necessary Advice*, which our Lord Christ has given to all such as design to become Christians;—that is,—to do what all wise Men will do, who have any thing of Moment to undertake,—‘ To sit down and consider, what it is to be a Christian \*.’ ——Lest afterwards you expose yourself to Shame, and disgrace the Religion you profess, as too many do.

*Ind.* ‘ I heartily thank you, Sir, for this  
 ‘ Caution and Advice;—and beg you will  
 ‘ let me know the Sins I may be tempted  
 ‘ to;——and how I may oppose and avoid  
 ‘ falling into them.’

*Miss.* The Sins to which the Devil and his evil Spirits are most eagerly bent to tempt Men,——are, first of all, to forsake the true and only God, to *trust* in themselves, and to *fear* and *worship* other Beings.——This is called Idolatry, and provokes God to give such Persons up—to a *Mind void of*

\* *Luke* xiv. 28.



*Judgment*,-----to commit all Iniquity with Greediness\*.—This is the sad Case of all the Nations of the World, who worship not the true God.—They are under the Power of *Satan*, his *Angels*, and his *Agents*; and so are you, until thro' the Favour and Mercy of God you are received into his Church and Family.

REVENGE and MURDER, that too often follows it, are *Satan's* darling Temptations; by which Millions of Souls have been sent out of this World.—This is what you must resolve against, as a Sin more especially hated of God.—If you are *injured*, or *oppressed*, you must leave your Cause to God:—He, and he only, knows what Punishment every *Injury* and *Injustice* require; and will call Offenders to an Account in his own proper Time.—It is true, Revenge is sweet and tempting to our corrupt Nature; but corrupt Nature you must not follow, if you resolve to be the Servant of God.

Another Sin, which the Devil tempts Men to, is *Lying*:—HE IS THE FATHER OF LYES, and would have all Men like himself; because he knows what God has declared, that *such as love and make Lyes* †, shall have no Inheritance in his Kingdom. This you will consider and resolve against, as you hope for the Favour of God.

\* Rom. i.

† Rev. xxii. 15.

There



There is another very dangerous Error to which Men are strongly tempted;—that is, to be proud, and to have an high Conceit of their own *Reason, Wisdom, and Ability* to *know*, and to *do*, what is good, and best for themselves. Now this *Pride and Self-conceit* takes Men off from their *Dependence* upon God, his *Will*, and *Word*; by which alone we can know *what we must do to be saved*;—upon what Terms God will pardon a Sinner; and what will become of us when we die. Now nothing can provoke God more, than for us poor Creatures to think, that we want not his Help, his Grace and Light.

*Lastly*, You must know,—that the Devil hath his Agents in every Place:—These are Men of *wicked Lives, and wicked Principles*;—who make a Mock of Sin;—who fear not to blaspheme that God, *who can destroy both Body and Soul in Hell*.—Now the Spirit of God has assured us, that *Conversation with such Persons will corrupt good Manners\**.—Here then will be your Trial;—and you ought to consider beforehand, whether the Pleasure of such Company shall prevail with you to neglect the Counsel of God; which is, to avoid them, as you would avoid your own Destruction:—Or whether you will run the Hazard of being ruined

\* 1 Cor. xv. 33.



For ever, by conversing with such wicked Persons.

The next Thing, which at your Baptism you promise to renounce, is—‘the World, and all its evil Customs and Manners;—as also, all the sinful Lusts of the Flesh, so that you will not follow nor be led by them.’

*Ind.* ‘I am afraid, Sir, that, without your Instructions, I shall not understand this as I ought.’

*Miss.* You will remember,——that this is not the World for which you were chiefly made;——nor must you look for any true and lasting Happiness here.—Now you will meet with many things in the World, which will tempt you with an Appearance and Shew of Happiness; and if you are not resolved to avoid them, they will turn your Heart from the Love of God, and the Care of your Soul.

*Ind.* ‘You will be so kind as to let me know what these are.’

*Miss.* The Spirit of God will tell you:—They are ‘The Lusts of the Flesh,’—that is,——all sinful, unchaste, and impure Pleasures, and whatever leads to such Sins.——

*Secondly,*—‘The Lust of the Eyes,’—that is—all sinful and covetous Desires, and Love of Riches.——And, *Thirdly,*——‘The ‘Pride of Life \* ;’—or an *excessive* Value of  
‘Pride



themselves, accompanied with an *unreasonable* Desire of the Esteem of the World.

*Ind.* ' Pray let me know more particularly what are the " Lusts of the Flesh," which I am to resolve against.'

*Miss.* I will repeat to you the very Word of God, that you may be convinced I do not tell you any thing but what will be necessary to your Salvation.-----Now these *Works of the Flesh are manifest*; that is, they may easily be known by any considering Person, tho' never so unlearned, to be displeasing to a good and holy God.-----Such are *Adultery, Whoredom, Idolatry, Witchcraft, Drunkenness, Hatred, Malice, Revenge, Strife, Seditions, Murders, Revellings* †, and such-like.-----Now however tempting many of these Sins may be,—you must sit down, consider, and resolve against them, or never hope for the Favour of God.

*Ind.* ' You will now let me know what is meant by—" The Lust of the Eyes."

*Miss.* I told you before, that it is the eager and covetous Desire of Riches. And that you may be convinced how dangerous a Sin this is, you shall hear what Christ himself has said,—*That it is very hard for rich Men to be good Christians* §;—because they are so

\* 1 John ii. 16. in Latin † Gal. v. 19, 20, 21.  
§ Matth. xix. 23.



much exposed to many Evils and Temptations,——such as these following :——  
 They that have Riches are apt to *love* them too much,—to *put their Trust in them*, and to *forget* their Dependence upon God ; to *lord it over* and *oppress* their Inferiors ;——  
 and to *make Provision for the Flesh*, to *fulfil the Lusts thereof*.

Besides all these,——Wealth is often attended with such Cares as *choak the good* \* *Seed* sown in the Heart of Men, that is, the holy Desires, and good Resolutions, which are wrought in Men by the Spirit of God, so that this good Seed becometh unfruitful.

And tho' *Riches* may be made use of to good Purposes, yet it will require a more than ordinary Grace of God so to use them ;——which extraordinary Grace is seldom asked by, and therefore seldom given to, such whose Hearts are possessed with the Love of Riches.

*Ind.* 'One would conclude then,——that Christians ought not to desire Riches so eagerly as generally they do ;——nor ought they who want them to think themselves unhappy, or not beloved by God.'

*Miss.* That is very true. And they who will not be convinced of these Truths, by what God has declared in his Word, will one Day be convinced by sad Experience,

\* *Matth. xiii. 22.*

when



when it may be too late to do them any Service.

*Ind.* 'Must then every Man, who would  
' save his Soul, renounce the Thoughts of  
' Riches?'

*Miss.* No: Riches may be used to good Purposes. The Apostle of Jesus Christ tells you how, 1 *Tim.* vi. 17, 18, 19.-----*'Charge them who are rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, who giveth us richly all things to enjoy:-----That they do Good, that they be rich in good Works, ready to distribute, willing to communicate; laying up in Store for themselves a good Foundation against the Time to come, that they may lay hold on Eternal Life.'*-----But still they are dangerous Things.

*Ind.* 'What Advice will you give me, that  
' I may neither *desire* nor *enjoy* them too  
' eagerly?'

*Miss.* That you may not endeavour, by unjust Ways, to better your Condition, you will find these Words of Jesus Christ in his Gospel;-----*'What will it profit a Man, if he should gain the whole World, and lose his own Soul\*?'*

To moderate your Desires, consider, that the more you have, the more you must account for.

\* *Mark* viii. 36.



To make you more *contented*, you must know, that Men are not happy, because they have a great deal, but because God gives them Power to enjoy what they have, be that more or less.

That the Favours of God may not tempt you to Idleness, remember,——*That Slothfulness casteth into a deep Sleep*; that is, it makes Men insensible of what concerns the next World, and in this World——*covers them with Rags*\*.

And, lastly, If you let no worldly Business hinder you from serving God daily, it will keep in your Mind a constant Sense of your *Dependence* upon him, and make you set your Thoughts upon another World, to which *this* is only a *Passage*.

*Ind.* ‘ You will now be pleased to explain to me THAT PRIDE OF LIFE, which a Christian renounces at his Baptism.’

*Miss.* By the *Pride of Life* is meant,——that great Opinion, which, thro’ the Corruption of Nature, all People are apt to have of themselves;——with an eager, restless, and immoderate Desire after every thing that may distinguish them from others, and which may set them high in the Esteem of the World.

Now this *Pride of Life* is the Occasion of many Evils, which are highly displeasing to

\* *Prov.* xxiii. 21.



God, and must be resolved against by every good Christian.

The Evils are these that follow:—They who are under the Power of this Vice, are more concerned for the Esteem of the World, than how to please God:—They are therefore too often tempted to support the good Opinion of the World, by laying that out on Vanity, which should be the Support of their Families, or of the Poor:—And they are too apt to despise the Poor, as if they were not Creatures of the same Kind with themselves.——They look upon all the Advantages or Blessings they have, whether in their *Persons*, or in their *Possessions*, as their Due; and therefore are generally *unthankful* to God, and *rob* him of the Honour of his own Gifts:——In short, they are *angry*, when they are not valued as they think they deserve;—they are apt to be *discontented*, and to think, that they deserve more than they have;—to *repine* at their Misfortunes, and *overlook* their own Infirmities; and are therefore utter Strangers to that *Humility*, which must recommend them to the Grace and Favour of God:——*For he resisteth the Proud, and giveth Grace to the Humble*\*.

*Ind.* ‘ Since this Pride of Life and Heart is so natural to us, what can cure us of it?’

\* 1 Pet. v. 5.

*Miss.*



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Miss. Nothing but the Grace of God, and possessing your Heart with Things of greater Moment.

Consider, that you are liable to *Eternal Misery*:—That your great Business in this World is to fit yourself for a happy DEATH, and the DAY OF JUDGMENT; and you will be very indifferent about several Things, which you now take too much Pleasure in.

You will neither study to be *vain* and *foolish* in your Dress, nor *singular* and *conceited* in your Opinions, but imitate such as are sober-minded;—as knowing, *That the Ornament of a meek and humble Spirit\** is in the Sight of God of great Price; and should therefore be your great Concern.

And then, if you remember,——that you have nothing which you have not received†,——nothing but what you must give an Account for, you will have more Reason to fear, than be proud of your Advantages.

Ind. ‘ Well, Sir, I see sufficient Reason, why every one, who purposes to become a Christian, should renounce the Devil, and all his Works,—the Vanities of the World, and the Lusts of the Flesh.—I am also convinc’d of the great Advantage these will reap, who are able to overcome those

\* 1 Pet. iii. 4.

† 1 Cor. iv. 7.



‘ Difficulties. But then I am discourag’d  
 ‘ exceedingly, when I see so many, who have  
 ‘ undertaken to be Christians upon these  
 ‘ Conditions, in a manner renounce that  
 ‘ Religion afterwards,——either finding it  
 ‘ impossible to observe these Conditions, or  
 ‘ thinking that they are not so very necessary  
 ‘ to Salvation, as you say they are.’

*Miss.* Believe not this, because of *our*  
*saying so only*; but because *the God of*  
*Truth and Mercy* hath so said, who would  
 have all Men come to the Knowledge of the  
 Truth, and requires nothing to be *done* or  
*avoided* by Christians, but what is absolutely  
 necessary to their Salvation;——and which  
 He will enable them to perform, if it is not  
 plainly their own Fault.

As for such as *call* themselves *Christians*,  
 but *do not* the things which Christ has com-  
 manded, you must not judge of the Chri-  
 stian Religion by them, but by your own  
*Sense*, and *Want* of a Redeemer.——The  
 Christians you speak of have never truly  
 considered the extreme Danger they are in;  
 ——nor what the Son of God has declared:  
 ——*That it were better for them, that a Mill-*  
*stone was hanged about their Necks, and they*  
*cast into the Sea, than they should be the Oc-*  
*casion of Offence to well-disposed People*\*.——  
 And indeed, none serve the Designs of

\* *Luke xvii. 2.*



*Satan* more than such Sort of Christians ;— and who have no other Choice, but a true and timely *Repentance*, or *everlasting Misery*. — And *Repentance*, one would hope, they would chuse, if they would consider the great Patience of God, which ought to fill their Eyes with Tears, and their Hearts with that Shame and Sorrow, which is the Work of true Repentance.

Do but remember what I have told you before, *that a true Faith in God, and in his Word*, will enable you to overcome all the Difficulties you can possibly meet with.

It is for this Reason that every one, before he takes upon himself the Christian Profession, is oblig'd to give an Account of his *Faith*, without which it is impossible to please God.

*Ind.* ‘ Having given you so much Trouble already, I must now ask you to explain to me the Particulars of the Christian *Faith*; but with your Leave I will wait on you again very soon.’

*Miss.* As soon as you can.——In the mean time, I must put you in mind——to beg of God to deliver you from the Attempts of the Devil, who will try all Ways to divert you from your good Purposes.—— And may God keep you in the good Disposition you seem to be in!



## DIALOGUE XII.

*The Articles of the Christian Faith  
practically explained.*

*Indian.*

“ **Y**OU told me, Sir, when I left you  
“ last,—*That without Faith no Man*  
“ *can please God\**, nor be admitted into the  
“ Society of Christians.—I am therefore  
“ now come to learn of you, *What that Faith*  
“ *is,*——which Christians *profess to believe,*  
“ before they are baptized.”

*Missionary.* You must know then, that there are many things which Christians believe, and which you will know hereafter, when you hear the HOLY SCRIPTURES read and explain’d.—In the mean time there are certain Truths necessary to be known and believed, before you can be baptized.

*Ind.* “ How shall I know what these  
“ Truths are?”

*Miss.* For the Benefit of young Beginners, and for such as cannot read or remember many things, Truths of the greatest Moment are contained in this following short Accoont, which we call THE CREED,——or the ARTICLES OF THE CHRISTIAN FAITH; and I must prevail with you so to fix them in your

\* *Hebr. xi. 6.*

Memory,



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Memory, that you may not forget them as long as you live;—for the Belief of these will be a powerful Means to make you *holy, righteous, and happy.*

*The CREEED, or THE ARTICLES  
of the CHRISTIAN FAITH.*

I believe in God the Father Almighty, Maker of Heaven and Earth:—And in Jesus Christ his only Son our Lord,—who was conceived by the Holy Ghost,—born of the Virgin *Mary*,—suffered under *Pontius Pilate*,—was crucified, dead and buried;—he descended into Hell;—the third Day he rose again from the Dead;—he ascended into Heaven,—and sitteth at the Right-hand of God the Father Almighty; — from thence he shall come to judge the Quick and the Dead.



I believe in the Holy Ghost ;  
 ---the Holy Catholick Church ;  
 ---the Communion of Saints ;  
 ---the Forgiveness of Sins ;—the  
 Resurrection of the Body ;——  
 and the Life everlasting. *Amen.*

*Ind.* ‘ I will endeavour to say them by  
 ‘ Heart ;——and I hope I shall remember  
 ‘ them as long as I live.——And now I shall  
 ‘ be very thankful, if you will shew me,  
 ‘ ——How the Knowledge and Belief of  
 ‘ these things are necessary to make Men  
 ‘ good, as, you say, all Christians ought  
 ‘ to be ? ’

*Miss.* Remember then,—*That to believe  
 in God, is not only to profess, that there is  
 such a glorious Being, who made the World,  
 and all Things in it ;——but also to believe  
 whatever he hath made known to us, either  
 concerning himself, or the Duties we owe to  
 Him, ourselves, and others.*

Now he hath made known to us,—*That  
 he never left himself without Witness \* ; but  
 hath given sufficient Proofs of his Almighty  
 Power, Wisdom, Goodness, Truth, and Justice,  
 in all Ages of the World.—He hath made*

\* *Acts* xiv. 17.



known to us,——that by *his Almighty Power* he *created* the World, and all things in it;——and that, by *his most wonderful Wisdom*, he has *govern'd* and *preserv'd* it ever since it was made.

Now the *Belief* of this is necessary to give us such worthy Thoughts of this *Great and Glorious God*, as may *humble* us in our own Eyes;——and make us *fearful* of offending, and *glad* to please, one who has Power to *reward* or *punish* such as *please* or *offend* him.——On the other hand,——we shall be disposed to love him above all things, because we believe him to be the Giver of all the Good we either *enjoy*, or ever *hope* for.——And he having made known to us,——That *his Eyes are in every Place, beholding the Evil and the Good\**; and that from him no Secrets are hid;——this Consideration<sup>r</sup> is proper to make us careful of our Words and Actions, and afraid of *doing* or *saying* any thing which may displease so great and holy a Being.——And as for his *Justice*, we have the greatest Reason *to fear it*; because he has made known to us many dreadful Examples of his Displeasure against those who had no Regard to Reason, or his Commands; by which we learn what we must expect, if we provoke him by our Sins.——

\* *Prov. xv. 3.*

*Lastly,*



*Lastly*,——when we see, as we find it in his Word, that this great God has been so good as to spare Men, even when they have deserved Punishment, we are hereby powerfully led to adore and admire his Goodness and Patience, *which doth, or ought to lead Men to Repentance.*

*Ind.* ‘ Why is God called the FATHER? ’

*Miss.* Because he is the *Maker* and *Preserver* of all Creatures, which, with the Care and Affection of a Father, he watches over continually.

He is the Father of Man, *because He created him after his own Image.*

Because he teacheth Man Knowledge,——*corrects him* when he does amiss;——and *rewards him* when he does well.

*Ind.* ‘ What is meant by God’s *Providence*? ’

*Miss.* The *Wisdom* and *Power* of God, by which He *knows* and *appoints* how every thing in the World shall be, so that the whole Creation is taken care of:——*Not the meanest Creature can suffer, without God’s Leave, either by Malice or Accident* \*.

*Ind.* ‘ Why then do Evils befall Men? ’

*Miss.* Very often to *punish* them, and to bring them to Repentance; but *especially* to

\* *Matth. x. 29.*



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*wean* our Hearts from being too fond of this Life; and that we may *think* of, *delight* in, and *prepare* for a better.

*Ind.* ‘ Doth God govern the Seasons?  
‘ *Do not Summer and Winter, Spring and*  
‘ *Harvest*, return certainly at their appointed  
‘ Times?’

*Miss.*——They do:——But then, to put Men in mind, that they depend upon *God only*, and not upon the *Seasons*, for their daily Bread,——the *Summer* sometimes returns without its usual *Heat*, and the *Harvest* without its *Fruitfulness* \*.

*Ind.* ‘ Have not wicked Men and wicked  
‘ Spirits great Power of doing Mischief?’

*Miss.* ‘Tis true——God hath given them great Power both to punish the Wicked, and to try the Faith of the Righteous †:——But the Word of God assures us, That neither Men nor Devils can do the least Hurt, without the Leave of God:——And this is the Reason, that there is not more Mischief in the World, and that all things are not every-where in Confusion §.

*Ind.* ‘ Of what Use is it to believe, that  
‘ God is our Father?’

*Miss.* If you indeed believe this, you will take your Father’s Word for what he

\* *Hag.* i. 9, 10, 11. † *2 Sam.* xvi. 10. § *Job* i. 11, 12.



promiseth; be pleased with what he ordereth;  
—*Cast all your Care upon Him, for he careth  
for you* \*.

You will never abuse his *Goodness* and  
*Long-suffering*;—for though he hath the  
*Compassion* of a *Father*, yet if his *Children*  
are obstinately *disobedient*, He is a *God ter-  
rible in Judgment* †.

In all your Afflictions, you will have this  
Comfort; 'Tis good for a Man to be in  
*Trouble* ‖, and to bear *Chastening*, if it so  
*seemeth good* to an all-wise and gracious Fa-  
ther; not for his own *Pleasure*, but our  
*Profit*, as it may make us *Partakers* of his  
*Holiness*, and *yield the peaceable Fruit of  
Righteousness to them, that are exercised  
thereby* §.

Lastly, If God is your *Father*, your In-  
heritance is in Heaven; which you ought  
much to think of,—‘ That where your  
‘ *Treasure* is, there may your Heart be  
‘ also \*\*.’

Ind. ‘ I am convinced, and do believe  
‘ these Perfections of God; and I see how  
‘ necessary they are to be known and be-  
‘ lieved, in order to make Men *fear* before  
‘ him,——to *love* and *obey* him.’

Miss. But you have not considered——  
what little Comfort the Belief of these things

\* 1 Pet. v. 7.    † Ps. xlvii. 2.    ‖ Ps. cxix. 71.  
§ Hebr. xii. 5, &c.    \*\* Mat. vi. 21.



will be to a Man who knows himself to be a Sinner, and that as such he must needs be under the Displeasure of this *holy, just, and powerful God*;—and yet knows not how to be restor'd to his Favour.

*Ind.* ‘ That is indeed a perplexing, tormenting Thought;—and I remember what you told me before,——That until God was pleased to let Men know upon what Terms he would accept of their Repentance, and pardon them, the wisest Men on Earth could not find it out, so as to make the Minds of Sinners easy.’

*Miss.* This will convince you of *the great Blessing of Christianity*,——and the great Goodness and Mercy of God, in delivering Mankind from the *Fear of Death*, and what will certainly follow;——which, before the Gospel, was the Torment of Sinners, *and kept them in Bondage all their Life long*\*.—How God has deliver'd us from this Bondage, you will understand in the *next Article of the Christian Faith*.

*Ind.* ‘ You will be so kind as to explain that to me.’

*Miss.* That I will do.—But I must be oblig'd to repeat some Truths of Moment, which I have told you before:——That after the FIRST PARENTS OF MANKIND had lost their Maker's Favour by their Disobe-

\* *Heb. ii. 15.*



dience, and brought *Sin*, and *Misery*, and *Death*, into the World,——God in great Pity promised them A SAVIOUR; one who would satisfy his Justice, for the Dishonour done to him by their Sins, and would restrain the Power of that *evil Spirit*, which had tempted them to so great a Sin.

Now this *promised SAVIOUR* is the *very Person*, in whom we Christians profess to believe, when we say, *We believe in Jesus Christ, the only Son of God, our Lord.*

For when the World was grown exceeding wicked, and ignorant of the only true God, this his SON took upon himself the Nature of Man, by being *born of a Virgin*, that, as a *Man*, he might be capable of suffering for the Sins of Men, *for which from the Beginning of the World he had engaged to suffer \**, to save us from being lost for ever.

Accordingly, the People of the *Jews*, amongst whom he was born and lived, being grown very wicked, did not only reject HIM, and the MESSAGE that he brought them from God, and the holy Rules of Living which he assured them were necessary to please God;——but they also used him most barbarously, and at last prevail'd with *Pontius Pilate*, their Governor, to put him to

\* *Rev. xiii. 8.*



Death, even against his Conscience;—which Death the Son of God submitted to; for he could easily have delivered himself out of the Hands of his Enemies.—Now, by willingly offering himself to Death, he became a Sacrifice acceptable to God for the Sins of the whole World;—and restored all Mankind to the Favour of their Maker, upon most reasonable Conditions.—And that all such as do believe in him, might be assured of this,——God raised him the third Day from the Dead, and shewed him openly.—And by this most powerful Proof—declared him to be his Son;—and that whatever he had said, or done, or taught, was agreeable to his Will and Appointment.

After this, in the Sight of many, He ascended into Heaven, and was set at the Right-hand of God, having all Power granted him for the Benefit of his Church, to give eternal Life to all such as shall believe in, and obey him\*.——And, lastly, We believe, that this our Saviour shall come again at the End of the World, to judge the Living and the Dead.

Ind. ‘ You will now be so good as to shew me,——what Effects this Belief ought to have upon those that know these things.’

Miss. You cannot but perceive the powerful Influence, which the Belief of these things

\* John xvii. 2.



must needs have upon every thoughtful Christian.

The Person in whom we believe, IS THE SON OF THE MOST HIGH GOD:—Surely, said God himself, *they will reverence my Son* \*.—And have not Men all the Reason in the World to reverence and obey him, since, for us Men, and for our Salvation, he came down from Heaven,——*to redeem us,——to suffer* for our Sins,——to declare to us his Father's Readiness to pardon Sinners,——and to put us in the Way of Salvation?

In the next Place,——we receive Jesus Christ for *our Lord*;—we are therefore no longer *our own Masters*;——but we are to do what he hath commanded.——*Nor must we pretend to serve two Masters*, that is, *our Lord*, and *our own Inclinations*.

Our Lord is the Son of God, and as such has all Power given Him in Heaven and in Earth:——He is therefore able to defend us in all Assaults of our Enemies;——nor need we fear the Power of any Adversaries of our Souls.

He was made Man;—he knows, therefore, the *Temptations*, the *Weaknesses*, the *Miseries* we are subject to; and will pity us, being as willing, as he is able, to help us in all our Distress, when we call upon him.

\* *Matth. xxi. 37.*



By his being obliged to suffer Death in the place of Sinners,—we learn how sad the Condition of Mankind was, since the Justice of God would not be satisfied with a less Sacrifice.—By this also we see the dreadful Nature of Sin, how displeasing it is to God, and what Punishment it must have, if it be not repented of.

But then, for our Comfort, we have this Assurance, that though our Sins be never so great, they cannot be greater than the Price the Son of God has paid for our Pardon, if we do *repent*, and *return* to Duty.

By the *Resurrection* of Christ, and his *Ascension* into Heaven, our Belief in him is confirm'd beyond any Doubt;—and he having all Power with God,—(for that is the Meaning of *sitting at his Right-hand*) he is able to do for us more than we can ask or think.

You believe that he died, was buried, and rose the third Day from the Dead.

Then you are sure, that God can raise the Dead; and therefore we hope, both for ourselves and Friends, that we shall live again:—For them that sleep in Jesus, shall God bring with him\*.

If God raised Christ from the Dead, then are we most sure, that whatever He taught

\* 1 Thess. iv. 14.



was true;—whatever He *promised*, will be performed;—whatever He *threatened*, will come to pass:—Otherwise God would not have raised him from Death to Life; for that would have been to have deceived his Creatures.——

But further, the Belief of *his Return from Heaven to judge the World in Righteousness*, is a most powerful Motive to awaken Christians, and oblige them to endeavour to make their *Lives* answerable to their *Profession* and *Belief*; that their Sins may not rise up in Judgment against them at the great Day of Account.

And will not this awaken you, and make you seriously prepare for that great Day, by a timely Repentance?

Can you think of Judgment, and *Wrath to come*, and will not this terrify you from following your Sins?

If the Secrets of all Hearts will then be disclosed, will not you be afraid to indulge such Thoughts, and such Designs, as will not bear the Light, and Judgment of God?

And, above all, consider, that you must then be judged, not as the World judgeth of things, but by the Word of God; by which, therefore, you must resolve to live, and not according to the foolish Opinions, and sinful Customs, of the World.

Lastly,



Lastly,——This Belief hath *Comforts*, as well as *Terrors*; for tho' we shall indeed be called to a strict Account, yet we are sure to be heard with Favour, and treated with Compassion, if our Case will bear it:——For *He* who *knows* our Infirmities,——He that *died* to save us, is to be our JUDGE.

In one Word, you may see, that the Son of God has given Christians the greatest Reason to love and adore him, that they might have the greatest Reason to obey him, and trust in him, as their *Lord* and *Redeemer*, and, by doing so, by him be made happy for ever.

*Ind.* ' I am very thankful for what you  
' have now told me.—But may I ask you  
' this Question;——If Christ has *redeemed*  
' Christians, are they not then *safe*, and *out*  
' of *Danger* ?'

*Miss.* Yes, most surely, if it is not their own Fault.

*Ind.* ' I wish you would explain to me  
' what you mean by that.'

*Miss.* It is very true,——*Jesus Christ* has *redeemed* us, and *restored* us to the Favour to God. But then it is upon Condition, that since we know God, and what he has done for us, we glorify him by our *Deeds*, as well as by our *Words*;——but if Christians will not obey him in their Practice, he deals with *them* as he did with the *Heathens*; he gives *them*



*them up to a Mind void of Judgment\**, to follow the Desires of their own Hearts, by which they will be ruined for ever.

And this is the Reason why you see so many even among Christians,—upon whom neither the *Fear* of an Almighty and just God,—nor the *Love* of Christ his Son, who has saved them, has any Power to keep them in their Duty.—And altho' they have had the Holy Spirit to *direct, sanctify, and govern* them, yet him they grieved by their wilful Sins, and forced him to forsake them, so *that they commit all Iniquity with Greediness* †.

*Ind.* ' You will now be so good as to let me know what Christians believe concerning the HOLY GHOST.'

*Miss.* I have already shewn, that, before Jesus Christ ascended into Heaven,—he promised his Disciples to send another Divine Person, the HOLY GHOST, to supply his Place and Presence with them.—Accordingly, this *Holy Spirit* descended upon them in a most wonderful Manner, and enabled them to speak all Languages, as also to remember the Truths which Christ had taught, and the Works which he had done, and to write them truly for the Benefit of Mankind.

He also assisted and directed the Apostles of Christ to lay the Foundation of a Society

\* *Rom. i. 28.*

† *Ibid.*



of Christians, which are now spread over the whole Earth, and are called THE HOLY CATHOLICK CHURCH, because it consists of Christians of all Nations and Languages, who ought all of them to be holy.

All Christians, thus dedicated to God, are *one Body*, under *one Head*, THE LORD CHRIST; and, as such, are obliged to *hold Communion* one with another, as Members of the same Body ought to do.

To every Member of this Society is promised the *Forgiveness of Sins*, upon his true Repentance, and Return to his Duty.

To this Church the same Holy Spirit has made known, that all Men shall *rise again from the Dead* with their own Bodies, and give Account of their own Works:—And that after this will follow *an everlasting Life* of Happiness or Misery.

*Ind.* ‘ Will you, Sir, now be pleased to  
‘ make me understand, what are the natural  
‘ Fruits of such a Faith, and what such a  
‘ Belief obliges Christians to do?’

*Miss.* Remember then,—That the Holy Ghost is he, to whom, with the Father and the Son, all Christians are dedicated in Baptism;—that it is this Holy Spirit who is to fit Men for Heaven and Happiness;—which he does,—by convincing all such as are *disposed for eternal Life*, and will attend to his holy Motions,—by convincing them, that  
they



they are *Sinners*,—that, as such, they stand in need of a *Redeemer*:—As also, by putting into their Hearts *the Fear of God*,—*a Love for his Laws*,—and a *serious Concern* for their Souls;—by *restraining* them from Evil,—and *changing* their Dispositions from Evil to Good.

*Ind.* ‘ But it is plain, Sir, that this Holy Spirit doth not thus govern and direct all Christians.’

*Miss.* That is too true;—but then, as I told you before, the Fault is purely in themselves.—They neglect to use the Graces which God has given them, and *then he takes them away*\*.——Too many grieve the Holy Spirit by their evil Deeds, and force him to forsake them:—And very many who are not so wicked, do yet never lay Claim to that Promise of God, *that he will give the Holy Spirit to them that ask him*†:—Whereas all good Christians do pray for this Holy Spirit, and do find the wonderful Effects and Blessing of his Guidance and Assistance.

And here take notice of a Truth I now tell you, that every Soul of Man is under the Influence either of *good* or *evil* Spirits:—But then these *good Spirits* may be provok’d by our very evil Lives to forsake us; and

\* *Matth.* xxv. 29.

† *Luke* xi. 13.



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then the *evil Spirits* are always ready to take Possession of such as they find forsaken of God, and not under his immediate Protection.

*Ind.* ‘ And pray, Sir, how is this to be prevented?’

*Miss.* Every Christian must keep in his Mind the Promise he made when he was baptized; and, if he has failed in any thing, he ought forthwith to beg Forgiveness of God, lest, continuing in Sin *wilfully*, he become a *Slave* to *Satan* and his Angels, instead of being a *Servant* of God.

I shall only mention another Blessing which we receive from the Holy Ghost, and the Effect it ought to have upon us.——It is from him we have the Holy Scriptures, which are therefore very truly called THE WORD of GOD;——and THE WORD of OUR SALVATION.——These *Scriptures*, therefore, every one who would continue in the Favour of God, must *read*, or *bear* them read, with the greatest Reverence and Attention.

*Ind.* ‘ I desire you will explain more particularly what you mean by THE HOLY CATHOLICK CHURCH,——and THE COMMUNION OF SAINTS.’

*Miss.* The Church is called *holy*, because every Member of that Society obliges himself, by the gracious Assistance of God, *to be holy*. He that is not so, or does not immediately



mediately repent, and become such, is but a *rotten* Member, and is in Danger of being *cut off*.

As to the *Communion of Saints*:——As every Person owes something to the Society of which he is a Member, so especially in the Society of Christians, every one is bound, by the Laws of the Gospel, to use the Talents and Advantages, which God has given him, whether of *Learning*, or *Power*, or *Riches*, for the Good of the whole Body:—To pray for them;—to assist those that are in Want;——to instruct the Ignorant, and them that are out of the Way;—*and to study the things that make for Peace, and for mutual Edification*\*.

*Ind.* ‘ You told me before, that in the Church of Christ there is a Promise of  
‘ THE FORGIVENESS OF SINS.’

*Miss.* And a mighty Blessing sure it is,—That Men, who on account of their many Sins are liable to the Displeasure of God,—may be assured, that in the Church of Christ they will obtain *the Forgiveness of their Sins* upon most merciful Conditions;——upon a true Repentance, and Return to their Duty;—and a ready Disposition to forgive others, as they themselves do hope for Forgiveness from God.

\* *Rom. xiv. 19.*



THE RESURRECTION OF THE BODY, and AN EVERLASTING LIFE AFTER DEATH.—These are Truths which Jesus Christ has made known to his Church:——And they are as certain as God himself is true. And that they may make the greater Impression upon your Heart, I will repeat to you the very Words of Christ:——‘ The Hour is coming, in which all that are in the Graves, shall hear his Voice, and come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation\*.’—So that all Christians who know this, may be assured, that this Life is the only Time to choose *where* and *what* they are to be for ever; and may learn not to trifle away that precious Time, which is chiefly allowed them to prepare for Eternity.

*Ind.* ‘ Well, Sir, I see plainly the Reason why every one who desires to be a Christian, should believe these Truths.’

*Miss.* These Things are true, and will at last be found to be so, whether Men believe them or not.—And if any Man is lost for ever, for want of giving Credit to them, or for not considering them, it will signify little whether he was called a *Christian*, or a *Heathen*.

*Ind.* ‘ Indeed one would wonder, that so

\* *John* v. 28, 29.



‘ many Christians, who know these things,  
 ‘ can be so easy, and so careless of their Sal-  
 ‘ vation.’

*Miss.* Be you careful for yourself, and continue so, when you are a Christian.—— In the mean time, I tell you again,—— the true Reasons, why so many among Christians forget the Promises they made at their Baptism, are these:—— Through the Corruption of Nature they fall into Sin;——they do not what they ought to do, that is, *repent and turn to their Duty immediately*;—and, continuing in Sin, *these Truths* are *uneasy* to them,—because they put them in mind of their Ingratitude to *the God*, who made them;——to GOD THE SON, who died for them;——and to GOD THE HOLY GHOST, whom they had griev’d by obstinately persisting in a vicious Course of Life.—They will not consider, that *without Holiness*, i. e. without keeping the Commands of God, and doing his Will, no Man can be saved; and, besides this, these Truths put them in mind of an *endless Life of Happiness*, which they are not disposed to prepare for,——and of a *miserable Eternity*, which they have Reason to fear above all things:——Therefore they *strive to forget* the Truths they have known and believed;——and if the Goodness and Long-suffering of God does not lead them to Repentance,———‘ These

‘ Articles



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‘ Articles of their Faith will be the Articles  
‘ of their Condemnation.’

*Ind.* ‘ I am convinced, Sir, that these  
‘ Truths are most powerful Motives, where  
‘ they are known and believed, to oblige  
‘ Men to keep the holy Will and Com-  
‘ mands of God, and to walk in the same  
‘ all the Days of their Life:——Which you  
‘ told me was another Part of that Promise  
‘ which Christians make at their Baptism,  
‘ and which I hope you will explain to me  
‘ when I come again.’

*Miss.* That I will gladly do.——And for  
your Part, I exhort you to beg of God to  
confirm your Faith in him, and in his Son  
Jesus Christ, and cause it to bring forth in  
you the Fruit of good Living, to his Glory,  
and your own Salvation. Amen.



## DIALOGUE XIII.

*The* COMMANDMENTS OF GOD  
practically explained.

## PART I.

*Indian.*

‘ **Y**OU told me, Sir, that my believing  
‘ the Truths of the Gospel will not  
‘ qualify me to be made a Christian, unless  
‘ I promise to obey the Will of God, and  
‘ endeavour to keep his Commands.’

*Miss.* I told you the Truth:———For  
although we firmly believe, that it is only on  
the account of what his Son Jesus Christ has  
done and suffer’d for us, that God will par-  
don our Sins, and receive us into Favour;—  
yet it is on this Condition, that we repent and  
forsake our Sins, and obey his Commands.

*Ind.* ‘ I hope you will continue your kind  
‘ Instructions, and let me know what his  
‘ Will and Commands are.’

*Miss.* We learn from the Holy Scriptures,  
that when all Nations had lost the Know-  
ledge of the true and only God, and the  
Way of worshipping him, which he had  
appointed; it pleased him to make himself  
and his Will known again, at first to one  
Man, whose Name was *Abraham*, and  
afterwards to his most numerous Posterity,  
after



after he had convinced them, that he was the true and only God, by many amazing *Miracles* and *Judgments* upon their Oppressors, and by delivering them out of a most cruel *Bondage* and *Slavery*.——After which, in order to preserve this Knowledge among them, and to keep them from being corrupted, he gave them certain Commands, in a manner so *dreadful*, so *wonderful*, and so *astonishing*, that they could not but be convinced, that they were the Commands of an *all-powerful* God, in Disobeying of whom they were sure of exposing themselves to the greatest Punishments.

*Ind.* ‘ You will be pleased to let me know these Commands.’

*Miss.* They were Ten in Number.——  
The first of which was this:

I. I am the Lord thy God:----  
Thou shalt have none other Gods but me.

The Design, you see, of this Command was,——to restore and preserve the Knowledge of the true God; he having a Right to be *honoured*, *feared*, and *loved*, as the Author of all the Good we enjoy or hope for;——by which therefore we are forbidden to expect our Happiness from any other, or



*place our Dependence on, or fear the Power of any other Being in Heaven, or on Earth.*

The full Import of the First Command is — That we should have the LORD for our God; and that we should have no other besides him.

*Ind.* ‘What is it to have the Lord for our God?’

*Miss.* It is to *think* of him, and to *worship* him, as God.

*Ind.* ‘How ought we to think of God?’

*Miss.* As of an *Eternal* and *All-perfect* Being, the *Maker* and *Preserver* of all Things, and our most Gracious and Merciful *Father* in and through his *Son Jesus Christ our Lord*.

You are forbidden by this Law to depend upon *yourself*, upon your own *Labour* and *Care* for *Prosperity*; — upon your *Friends* for *Security*; upon your *Wealth* for *Happiness*: For these are Blessings, *only* when God is pleas’d to make them so.

You are, by this Command, forbidden to *murmur* at God’s Dealings with yourself or others; *for he is Lord of All*.

*Ind.* ‘What is *commanded* in this Law?’

*Miss.* You are hereby commanded to live always *as in the Sight of God*; — To pray for his Blessing, in *publick* and in *private*, upon every thing you undertake; — And to give him Thanks for all his Favours; — And to do all this with the *Heart*, as well as the



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the *Body*:—For whatever you *Speak* or *think*, is known to Him.

*Ind.* ‘What is the other thing proposed to us in this Commandment?’

*Miss.* You are forbid having any other, besides the LORD, for your GOD.

*Ind.* ‘Is there any other God, besides the LORD?’

*Miss.* —No, there is not; nor does this Commandment at all suppose that there is. But, when these Commandments were delivered, the World generally *believ’d* in, and worshiped, OTHER GODS besides the LORD, who was almost utterly forgotten by them.—And therefore it was highly necessary, that the *Great God* of Heaven and Earth should, in the first Place, caution his People, and, in them, all future Generations, against this Folly, Impiety, and Idolatry.

This following was the *Second Command*:

II. Thou shalt not make to thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them;



them; for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me; and shew Mercy unto Thousands, in them that love me, and keep my Commandments.

*Ind.* ‘ You will be so good as to let me  
‘ know the Meaning and Reason of this  
‘ Command.’

*Miss.* You must know then, through the Suggestions of the *Devil*, most Nations had been led into a vile Custom of representing and worshiping God by Images; by which they came to have mean and unworthy Thoughts of the Divine Majesty, as if he were like any of his Creatures.

Now, by this Command, God has forbid all that love and fear him, even to attempt to represent him by any Image or Picture, or to worship him before such; and this on pain of his most high Displeasure upon them, and their Posterity, who shall disobey this Command;—promising an especial Blessing to them, and their Children, who shall take care to worship him as he has commanded.

*Ind.*



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*Ind.* ‘What is the *Positive Duty* required of us in this Commandment?’

*Miss.* You are to *worship God*, after a Manner suitable to his Spiritual Nature; — *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth\**: — That is to say — with *Sincerity, Love, and Purity of Heart*; — with the *Inward Devotion and Fervor* of the Mind, without which the *Outward Exercises* of Prayer and Adoration will be of no Worth.

*Ind.* ‘Doth the Command afford any further Instruction?’

*Miss.* Yes. — It shews us, That the Piety of Parents shall be remembered for the Good of their Children, to many Generations:

That the best Portion Children can receive from their Parents, is God’s Blessing:

And that such Parents as are not careful to love God, and to keep his Commandments, do leave Calamities to their Posterity.

The *Third Command* is this.

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold

\* *John iv. 24.*

him



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him guiltless, that taketh his  
Name in vain.

The Intent of this Command is,——to preserve the great Regard, which all Men ought to have for God, forbidding them to speak of him, or even to use his holy Name, without Fear and Consideration.

*Ind.* ‘What are the necessary Occasions which Men have to make use of the Name of God?’

*Miss.* First, when they worship him, which they should strive to do with Reverence and Attention.——Secondly, when by a lawful Authority they are obliged to take an Oath.——And lastly, when they speak of God, or of any thing that belongs to him, upon any serious Occasion.

*Ind.* ‘Why are People oblig’d to take an Oath before a Magistrate?’

*Miss.* It is to put an End to Strife amongst Men;——it being God’s Pleasure, that the Truth should appear, and Justice be done to every one.——Now the likeliest Way to come to the Truth is this,——To put Men in mind, when they are going to swear,——That they are in the Presence of that Great God, who has declared,——*That a Curse shall enter into the House of him that sweareth falsely by his Name, to consume it* \*. Which is,

\* *Zech. v. 4.*

sure,



sure, sufficient to oblige every Man, who believes and fears God, to speak the whole Truth, and nothing but the Truth, as they hope to escape that Curse, and God's Vengeance.——As for those who out of an evil Custom do *swear* or *curse*, *blaspheme*, or speak lightly of God, such Persons have no other Choice, but *Repentance* and *Amendment*, or *Damnation*.——And where these Sins are become common, and are not punished, that *Nation* and *People* may expect *publick* and *heavy* Judgments to fall upon them\*.

*Ind.* 'What is the Meaning of that Expression, *The Lord will not hold him guiltless?*'

*Miss.* The Meaning is, that this Sin shall certainly be punished, and more than Words can express; however common it is, and little regarded.

*Ind.* 'What are we commanded in this Law?'

*Miss.* To speak of God, and of *religious* Matters, *after such a serious manner*, that People may learn to have devout and reverent Thoughts of Him, and his Service.

We come now to the *Fourth Command*:

IV. Remember that thou keep holy the Sabbath-Day: Six Days

\* *Jer.* xxiii. 10. *Mal.* ii. 2.

shalt



shalt thou labour, and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God; in it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates; ---for in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day: Wherefore the Lord blessed the Seventh Day, and hallowed it.

*Ind.* ' You will be so good as to shew me the Reason and Intert of this Command.'  
*Miss.* Remember what I told you before, ---That after God had made this World in Six Days, and Man the Governor of it, he ordain'd, by a perpetual Law, That the *Seventh Day* should be set apart and kept holy, in Memory and Honour of him, the Creator and Maker of all Things.



Now, in Process of Time, this Command, thro' the Corruption of Man's Nature, became neglected, and the true God forgotten, and Wickedness and Idolatry increased every-where, which is the miserable Case of very many Nations to this Day.

But when God separated the People of *Israel* from the rest of the Nations, he renewed this Command, so that the Knowledge of the true God has been preserv'd among them thro' all Ages,

*Ind.* 'Do Christians observe that Day?'

*Miss.* Christians do, according to the Design of the Law, observe One Day in Seven, which we call *the Lord's Day*, because on that Day the Lord Christ our Redeemer rose from the Dead.——Since which Time all good Christians do or should lay aside all worldly Business, Cares, and Pleasures, and meet together——to give publick Honour to God,——to *acknowledge* his *Power*, *Wisdom*, *Justice*, and *Goodness*,——to *praise* him for the *Blessings* he has given them,——and to *pray* for the *Blessings* they want.

*Ind.* 'Are all bound to observe this Day?'

*Miss.* Yes——all that can be spared from the NECESSARY Business of the Family.

*Children*,—That they may learn their Duty, and from their Infancy to fear God.



*Servants*,——That they may not forget, that they have a Master in Heaven.

And the *very Beasts* are to rest, unless Necessity requires it to be otherwise, that the WHOLE CREATION may rejoice in the Mercies of God.

*Ind.* ‘Why is it said——*Six Days* shalt thou labour?’

*Miss.* To put us in mind, that it is God who gives us *all our Time*:

That we are fallen from a State of Happiness, and must labour for our daily Bread:

*Lastly*,——That it is purely by God’s Permission, that we *prosper* in our daily Labours;——That therefore we ought to serve him truly all our Days.

*Ind.* ‘How is the Lord’s Day profan’d?’

*Miss.* By neglecting to go to the Place where the *Great God* is *publickly* worshipped; by not meditating upon, and recollecting in *private*, what we are taught, or pray for, in *publick*;—by *Idleness*,—unnecessary *Business* and *Journeys*;—and by vain *Sports*, unbecoming the *Seriousness* of the Day, and of Christianity.

*Ind.* ‘It is well, if too many Christians  
‘ will not think this a hard Command, and  
‘ neglect it, when they must lose so much  
‘ Time, in which they might increase their  
‘ Wealth, or enjoy their Pleasures.’

*Miss.* They must be Christians of very little Knowledge and Faith;——and do not  
I consider.



consider the Power and the Promises of God and of his Son\*, to make them sufficient Amends for the Loss of their own and their Servants Labour. And the Respite of One Day in Seven would enable their *Servants* to perform the Business of the other Six Days with more *Chearfulness* and *Vigour*.

*These Four Commands* have respect to God, and the Honour due to him.—The Six following concern our *Neighbour*, and the Peace and Welfare of the *World*, and of *Mankind*.

*Ind.* ‘You will be pleased to let me know what they are.’

*Miss.* Remember what I have told you, and the next Time you come, I will explain to you the rest of the Commands.

## DIALOGUE XIV.

### PART II.

*Indian.*

‘I Am come to desire you to explain to me those Commands that relate to my Duty to my *Neighbour*.’

*Missionary.* The Fifth Command is this:

V. Honour thy Father and thy Mother, that thy Days may be

\* *Matth.* vi. 33.



long in the Land which the Lord thy God giveth thee.

*Ind.* ‘ I beg you will explain these Commands to me, and let me know the Design of them.’

*Miss.* The Design of this *Fifth Command* is,—To teach us, from our very Childhood, to shew *Honour* and *Obedience* to our Parents; that when we grow up, we may know how to respect and honour all who are our *Betters*;—that *Subjects* may honour their *Governors*;—*Servants* may obey their *Masters*; and all may love and esteem their *Spiritual Pastors* and *Teachers*.—And the *Peace* and *Good* of the World do so much depend on this, that God for Encouragement hath promised an especial Blessing to such as shall observe it faithfully.

*Ind.* ‘ Why is the Duty of Children to their Parents only mentioned?’

*Miss.* Because that is a Duty *first* learned, and *best* understood:—*Children* very naturally *love* their *Parents*, and are generally kept in Subjection by them; and therefore when they are commanded *so to honour* Others, as they do their Parents, they easily know what That meaneth, and will more readily pay the Duties owing *to all their Betters*.

*Ind.* ‘ How must I *honour* my *Father* and *Mother*?’

*Miss.*



*Miss.* You must in all lawful things cheerfully submit to them, be careful not to grieve them by stubborn or evil Courses:—You must shew them all due Respect, and thankfully acknowledge their Kindness to you;—*bear* with their Infirmities,—*bide* their Failings,—supply their Wants,—and pray for their Present and Everlasting Happiness:—Which if you do, in Obedience to the Command of God, you may expect to live to be a happy Parent yourself.

*Ind.* ‘What would then be my Duty?’

*Miss.* The Duty of Parents is, to bring up their Children in Obedience, and in the Fear of God;—To take care, that they be instructed in true Religion; —To *provide* for them by all lawful Ways;—To correct them when they say or do any thing amiss;—To be *Examples* to them of *Piety*, *Sobriety*, and *Diligence*;—And, lastly, to *bless* them, and *pray* for them.—All which—*Parents* will be careful to do, if they consider what a dreadful thing it will be, should their Children be miserable in *this* World, and the *next*, through their Negligence.

*Ind.* ‘What is the Duty of *Servants*?’

*Miss.* The Duty of *Servants* is, to be obedient to their Masters, *diligent* in their Business;—*Not with Eye-service, as Men-pleasers*;—But to use the same Industry and



Integrity, in their Master's Absence, as they would do, if he was present with them;—to be as careful of their Master's Goods, as if they were their own;—Neither *wasting* them, nor suffering *Others* to do so;—To be no *Tale-bearers*; but, above all, to be *honest*, not only for *Conscience*, but for *Credit's* sake;—*Deceit*, and *Pilfering*, and *Stealing*, being abominable Qualities, never forgotten by others, and very hardly left off by those that give Way to them.

*Ind.* 'What is our Duty towards them that have the Rule and Government over us?'

*Miss.* Your Duty is to obey them, not only for Fear of Punishment, but for Conscience-sake\*;—Not to speak Evil of them, but to shew them all becoming Respect;—And to pray that God may bless them, and make them Instruments of great Good to the World.

For Men in Authority, fearing God, are a great Blessing;—*Their Duty* being to keep the People in *Peace* and *Quietness*;—To *defend* the *Persons* and *Rights* of honest Men;—To *punish* the *Unruly*;—To *advise* them that have no Counsellors;—And in all things to promote the Glory of God, and the Welfare of all below them.

*Ind.* 'What is the Duty of People to their *Ministers* and *Pastors*?'

\* Rom. xiii. 5. 2 Pet. ii. 10.

*Miss.*



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*Miss.* To respect them\*, for their Master's sake, and for their *Work's* sake. Your Duty it is to attend at the publick Service of the Church, and hearken to their Instructions;—That God may bless their Labours.

For it is their Business and Duty, to study all Ways of teaching you how you should walk and please God;—To reprove you when you do amiss;—To pray that you may do well;—To be wholesome Examples in Word and Deed:—And they have much to answer for, if they are not such.

*Ind.* 'Whom else must I honour?'

*Miss.* All that are your Betters, by reason of their greater Age,—their Learning,—their Places and Stations,—to whom you must shew a just Regard.

And it is their Duty, not to be high-minded, but to be grave, courteous, easy to be spoke to, and ready to help all that want their Assistance.

*Ind.* 'What is the Meaning of the Promise which God hath made to such as keep this Command?'

*Miss.* That God will bless them in the Way they shall go, which will be a Means of prolonging their Lives:—On the contrary,—He that despiseth his Father and Mother, the Ravens shall pick out his Eyes†;—

\* 1 *Thess.* v. 13.    † *Prov.* xxx. 17.

that



that is, He shall act as foolishly, as if he were *indeed blind*.

## VI. Thou shalt do no Murder.

This is the *Sixth Command*;——and is intended to secure the *Life* of every Man from the *Malice*, *Revenge*, and *Violence* of others.——This is a *Sin* most odious to God, and a sure Vengeance has been observ'd to follow those who send Men out of the World, by a violent Death, sooner than God and Nature intended.——And for the same Reason we are not to shorten Mens Lives by *Oppression*, *Injustice*, or *evil Dealings*;——for a Man may be *murder'd*, and his Heart *broken*, by *these*, as well as by *Violence*;——as also by *Intemperance*, *Gluttony*, and *Drunkenness*.——By these we may shorten our own, or other Peoples Lives, which we are forbid to do by this Command.

*Self-murder* is also forbid by this Command; for consider, *That the Great God, the Maker of all Things, has assum'd to Himself the Power and Lordship of Life and Death*.——‘I kill, and I make alive\*.’——’Tis God sends us into the World, and He expects, that we should wait His Will, to send us out of it.——He has the only Right to determine the Time of our Continuance in

\* Deut. xxxii. 39.



it, and when we shall remove out of it:—  
 And it is a gross Invasion of that *Divine Right* and *Prerogative*, for us to appoint the Time for ourselves, without His Order, and contrary to the Rules He has given us for our Government.——As this Action is highly criminal in the Sight of God, so *remember*, that whoever is so hardy as to commit it, sends himself out of the World, with the Guilt of a wilful Sin.——And a *wilful Sinner, thus dying impenitent, has no Hopes of Salvation*: And this is a dreadful Consideration.

There are several other Practices, too common in the World, which have a Tendency to this Sin of Murder, and which, in some measure, partake of the *Guilt* of it, tho' the Sinner himself does not intend Violence against his own Life: Particularly that *pernicious* and *fatal* Custom of drinking SPIRITUOUS LIQUORS, which kills, every Year, *many Thousands* of the *lower Part* of Mankind. This is a Practice which you must abhor, as you would do *Poison* itself; for so it actually is in its Consequence. It is highly to be wish'd, that the GOVERNORS of every Country would have a strict Eye to the bold Encroachments of the terrible Destroyer, *by which so many make themselves away*, and remove it out of the Reach of the *laborious,*



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*laborious, industrious, and useful Part of*  
*Mankind.*

VII. Thou shalt not commit  
Adultery.

This is the *Seventh Command*. In order to understand the Reason of this, you must know, that God, at the Beginning of the World, did appoint *Marriage*, for the Increase of Mankind, and for the Society, Help, and Comfort of a Man and his Wife. — Now you cannot but observe the great Goodness of God in commanding, on pain of his Displeasure, That neither the Man, nor his Wife, should be unfaithful to the Marriage-bed; — which would occasion infinite Troubles and Calamities in Families, and, after all, a very bitter Repentance, or Damnation. — By virtue of this Command we are likewise bound to abstain from *Fornication*, and from all manner of *Lewdness*, *Wantonness*, and *Debauchery*; from all *lascivious Actions*, *immodest Words*, and *impure Desires*, and whatever else has any Tendency toward the heinous Vices of *Whoredom* and *Adultery*.

VIII. Thou shalt not steal.

This is the *Eighth Command*: — And is intended by a Righteous God, to secure to every



every Man what is his own;——He having declar'd, *That a Curse shall enter into the House of a Thief and a Robber, even to consume it\**; and, which is worst of all, such Persons must not expect to go to Heaven, but to Hell.

*Ind.* 'How is this Command further transgress'd?'

*Miss.* Not only by *Theft*, which is a base Vice, and openly abhorr'd;——but by *Oppression, Deceit, Concealing* of found Goods, *receiving* Goods knowing them to be stolen;——*defrauding* the Publick by Running of Goods, and buying or receiving such as we know are run, and for which the King's Custom is not paid;——*wearying* Men out of their Rights by vexatious *Law-suits*, by *Power, Interest, Bribery, or Craft*;——which are Crimes too often committed by those who never expect to be punish'd for the Breach of this Command; and yet God is most surely *the Avenger of all such†*.

*Ind.* 'What is required of us, that we may keep this Law?'

*Miss.* It is your Duty to be *diligent* in your Calling, that you may be able to live without taking unlawful Ways; to be careful of what God has given you, lest, having

\* *Zech. v. 4. 1 Cor. vi. 10.* † *1 Thess. iv. 6.*



vainly or wickedly thrown it away, you be tempted to live by Deceit:

To be contented with your Condition, believing, *That better is a little with Righteousness, than great Revenues without Right\**:

*Lastly*, To depend upon God's Providence, which takes care of all Creatures, and will certainly reward the *honest poor Man*, who chooses to *beg*, if he cannot labour, rather than steal.

*Ind.* 'What is the Duty of one who is  
' sensible of his Sin, and sorry that he hath  
' broken this Law?'

*Miss.* He must confess his Sin unto God, and, if he can possibly do it, *he must make Amends to the Person he has wrong'd†*.

And this is that which makes THIS SIN so very hard to be repented of; because, thro' *Shame* or *Stubbornness*, People will not make RESTITUTION of what they have got by *Fraud* or *Violence*;—and yet they hope to be saved: *But this is the Hope of Hypocrites, which shall perish§*.

IX. Thou shalt not bear false Witness against thy Neighbour.

This is the *Ninth Command*:—And whoever considers the Mischiefs Men are capa-

\* *Prov.* xvi. 8.    † *Levit.* vi. 2.    *Ezek.* xxxiii. 15.  
§ *Job* viii. 13.



ble of doing to the *Lives* and the *Estates* of their Neighbours, by *false Oaths*, must see how kind and good God has been to Men, to forbid, on pain of his Displeasure, such Sins as these, which are the Occasion of so much Sorrow and Loss to the unhappy Sufferers.

*Ind.* ‘Is any thing more forbidden, than the being a false Witness?’

*Miss.* Yes: You are hereby forbidden to say any thing of other Men, which may hurt them, unless it be with an honest Design, to bring them to *Repentance*, or to hinder them from doing greater Mischiefs to others.

Therefore to *invent* Stories, to *add* to them, and to *set them abroad*, to encourage *Tale-bearers*;—To give Men *ill Names*;—To publish *their Infirmities*;—To make their Faults *worse* than they are; are all condemn’d by this Law, and in many other Places of the Holy Scriptures; — as the very *Work of an evil Spirit*\*, as the Destruction of all good Neighbourhood, and Christian Charity.

This Sin proceeds from a base Disposition;—some People love Mischief, and are pleas’d, the more there is of it in the World: — Sometimes from a *busy Temper*; from *Pride*; from *evil Designs*:—And sometimes People do it for *Diversion*.—But from whence—

\* *John viii. 44.*



soever it proceeds, it is a Sign of a very evil Heart, to speak ill of others, as if such Men *had no Faults of their own*; to jest with a Man's good Name, *which is more valuable than his Estate*\*; — To set Friends *at Variance*, and to disturb the *Peace and Happiness* of Families:—And therefore *Revilers* are reckon'd amongst those, that, without Repentance, *must not go to Heaven*†.

X. Thou shalt not covet thy Neighbour's House; thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

This is the *Tenth* and *last* of these *Commands*.—Now the gracious Design of God, in this Command, is *to lay a Restraint* upon the very *Desires* of our Hearts, which are all known to him, forbidding us to *covet*, that is, to set our Hearts upon, that which is another's Right, and which he is not willing to part with;—for an *unjust* Desire, thro' the Temptation of the Devil, has too often been followed by an *unjust* Attempt to get what we desire, either by *Fraud* or

\* *Prov.* xxii. 1. † *1 Cor.* vi. 10.



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*Violence.*—So kind is God in putting a Stop to the very Beginning of Sin, *which is in the Heart*\*.

*Ind.* ‘What does this Law require?’

*Miss.* That you keep your Heart with all Diligence, because out of it proceedeth all manner of Wickedness. 1 Kings xxi. Prov. iv. 23.

That you be contented with your own Lot, as that which is appointed you by a wise and just God.

Lastly,—That you set God always before you, who seeth the very Secrets of your Heart, and will punish all its sinful Lusts and Appetites.

*Ind.* ‘I am convinced, Sir, of the Truth of what you told me before,——That these Commands of God are *holy, just, and good*, and necessary to keep the World in Order.’

*Miss.* But I must tell you besides,—That by these Commands, as they have been explain’d by Jesus Christ, and his Apostles, we must all be *judg’d* at the last Day to Happiness or Misery; these, so explain’d, being the Foundation of the Duty which Men owe to God, to their Neighbour, and to themselves.

*Ind.* ‘Are these Duties hard to be understood and remember’d?’

\* *Matth.* xv. 19.



*Miss.* You shall judge yourself, when I have repeated them to you, which I will do the next Time you come to me.

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## DIALOGUE XV.

*Duty towards God explained.*

*Indian.*

‘ **T**HE last Time I was here, you promis’d to explain to me what was my Duty to God.’

*Missionary.* Your Duty to God is,

To believe in him, to fear him, to love him, with all your Heart, with all your Mind, with all your Soul, and with all your Strength; to worship him, to give him Thanks, to put your whole Trust in him, to call upon him, to honour his Holy Name, and his Word, and to serve him truly all the Days of your Life.

Now this should be fix’d strongly in your Memory, so as never to be forgot; and

it



it will direct you, on all Occasions, how to live so as to please God:—These Words often repeated, and imprinted upon your Memory, will also awaken your Conscience, when at any time you do amiss, that you may repent, and amend, and obtain Forgiveness of your Sin, thro' God's infinite Goodness and Mercy.

*Ind.* '—— Is a Christian's Duty hard to be understood?'

*Miss.* By no means;—Religion being the Business of all Men.—*A plain Man*, if he is well disposed, may know his Duty, and be able to perform it, as well as the greatest Scholar.

*Ind.* 'This is a comfortable Truth: Pray make me sensible of it.'

*Miss.* Do not you see, that all necessary Knowledge lieth in a very narrow Compass?—YOUR DUTY TO GOD,—and TO YOUR NEIGHBOUR, is contain'd in a few Words, very easy to be understood and remembered, where People truly believe in God, and heartily desire to be saved.

*Ind.* 'Then I trust I shall not perish; for I do believe in God,—and I heartily wish to be saved.'

*Miss.* You must not be deceived in a Matter of so great Moment.—It may be, you do not believe in, nor fear, nor love God



*with all your Heart*, though you are persuaded you do.

*Ind.* 'Can you, Sir, direct me how to know for certain, when I do, or do not, my Duty?'

*Miss.* You must consult your Life to know this, — and compare your Way of Living with these Rules of your Duty.

*Ind.* 'I wish you would shew me how, by some Instances.'

*Miss.* Your *Duty* is to believe in God; — that is, — to keep these great Truths in your Mind, — That God is most *Powerful*, most *Holy*, *Just*, *Merciful*, and *Good*; and that none of our *Thoughts*, *Words*, or *Actions*, can be hid from him; — that therefore his Displeasure is more to be fear'd than all things; — and that his Love and Goodness to us require all possible Acknowledgments on our Part.

Now you will very easily see, that you do not fear God as you ought, if you are more afraid of *Men* than of *God*; — or if you wilfully do any thing which he has *forbidden*, or which you know will *displease* him; — or lastly, — if you do not immediately *repent* when you have done amiss, and *return* to your Duty. — Nor must you say, that you love God, — if you do not often think of him, of his *Mercy* and *Goodness*, and of the *Happiness* he has promised  
to



to them that love him;—if you do not take Delight in doing what you believe will please him;—rejoice to see him obey'd and honour'd, and be troubled to see him dishonour'd, by his own Creatures.

Again, You will not say, that you *trust* in God, if you are not well pleas'd with his Providence, so far, at least, as chearfully to submit to what his infinite *Wisdom* and *Goodness* order as the very best for you, and for all others.

You will not imagine, that you *worship* God as you ought to do, if you content yourself with having an high Esteem for him in your Heart, without paying him the Honour due unto his Divine Majesty, both in your *secret Retirements*, as well as in the *publick Assemblies of Christians*,—acknowledging before the World, That you are a miserable Sinner, and stand in need of his Mercy and Pardon;—that you owe him all possible Thanks for the Blessings you have received from him;—and that you want his Grace and Help every Day of your Life.

Lastly, You yourself will not say,—That you *honour God's holy Name, and his Word*, if you take an *Oath* without Thought and Fear; or speak of God, and of what belongs to him, after an *idle* manner, and *without Reverence*;—or delight in the  
Company



Company of such as do so.—— You cannot but know, that this is not the proper Behaviour of one who purposes to serve God all the Days of his Life.

*Ind.* ‘ I find it is my Duty to honour God’s Holy Name and his Word:—How shall I bring myself to do so ?’

*Miss.* Take care never to speak of the Great God of Heaven and Earth, but when you are very serious. Consider often that he seeth you, and so you will be apt to do what is most for the Honour of his Name.

And if you often remember, that the BIBLE is a Book given by God, to teach us what we are to believe, and how we are to live, that we may attain eternal Happiness;—and that your Salvation depends upon knowing what *that Book* containeth;—Whenever you read, or hear it read and explain’d, you will attend to it carefully, as the Rule of your Life;—endeavour to follow the Directions it gives you; never repeat any Part of it, but to serious and holy Purposes; and so you will delight in, and honour his Holy Word.

*Ind.* ‘ Pray what is meant by loving God with all the Heart, and Soul, and Mind, and Strength?’

*Miss.* This is for the great Comfort of such as sincerely strive to do their Duty;—they shall be accepted of God, tho’ they attain



attain not to that high Degree of Love and Obedience, which God himself commands in his Law, or even to that which some others arrive at, provided they *love*, and *fear*, and *serve* God, *with all their Heart*, that is, *as well as they are able*.—God will proportion their *Rewards* to their *Endeavours*.

*Ind.* ‘ You say it is my Duty to *serve him truly all the Days of my Life*.—But will not necessary Business hinder me from doing so much as is required of me?’

*Miss.* No :—Whatever God requireth of any Man, may be done without neglecting his worldly Business.

ONE DAY IN SEVEN, you are forbid to labour :—Do what you are commanded *on that Day*, and spare a few Moments, *every Morning and Evening*, to praise God, and to ask his Blessing :—And then, when in the Fear of God, and a just Sense of your Duty, you are employed with honest Industry in your daily Labours, you are serving God as truly, and you are as certainly in the Way to Heaven,——as *they* who are at their Prayers.——*And this you may do all the Days of your Life*.

*Ind.* ‘ Pray will you shew me my Duty towards my Neighbour?’

*Miss.* When you come next, I will explain it fully to you.



## DIALOGUE XVI.

*The Duty towards our NEIGHBOUR  
explain'd.*

*Indian.*

**I** Am come now to beg you would  
teach me my Duty towards my Neigh-  
bour.

*Miss.* Your Duty to your Neighbour  
is,

To love him as yourself, and  
to do unto all Men as you would  
they should do unto you ;—to  
love, and honour, and succour  
your Father and Mother ;——to  
honour and obey the King, and  
all that are put in Authority un-  
der him ;——to submit your-  
self to all your Governors, Teach-  
ers, Spiritual Pastors and Masters ;  
——to order yourself lowly and  
reverently to all your Betters ;—  
to hurt nobody by Word or Deed ;  
——to



—to be true and just in all your Dealings ; ——— to bear no Malice nor Hatred in your Heart ; ——— to keep your Hands from Picking and Stealing, ——— your Tongue from Evil-speaking, Lying and Slandering ; ——— to keep your Body in Temperance, Soberness, and Chastity ; ——— not to covet or desire other Mens Goods, but to learn and labour to get your own Living ; ——— and to do your Duty in that State of Life, unto which it shall please God to call you.

*Ind.* ‘ Now, Sir, if it would not be too much Trouble, I would beg you would explain to me that Love which Christians owe *to themselves* and *to their Neighbour*, that is, as you told me, *all Mankind*. ’

*Miss.* In the first Place observe, ——— That this is a Rule to such only as *first love and fear God* : ——— *Thou shalt love thy Neighbour, as Men fearing God love themselves*, that is, to do to others as we think they ought to do to us in the like Case.



Now God being *the God and Father of Mankind*, he would have every one to be secure in his *Life and Estate*, easy in his *Mind*, good and holy while he lives, and happy when he dies.—For this Reason he has given this Command,——*Thou shalt love thy Neighbour as thyself*;——which, if truly observ'd, would have a most blessed Effect, and be a Direction to the most unlearned, how to behave himself to others, so as to please God\*.

*Ind.* ' You will, I hope, explain this a little more particularly.'

*Miss.* Consult then your own Reason, and you will acknowledge the *Justice* of this Command,——That Men should love and deal with others as sincerely as they would have others to love and deal with them:—And that they should do nothing which they themselves would condemn as hard and unjust, if done by another Person.

For Example;—your own Desire is, that all People should *respect* and *love* you;—that none should *oppress*, *wrong*, or *deal deceitfully* with you;—should take Advantage of your *Ignorance* or *Necessities*;—or should take *tedious*, *spiteful*, or *expensive* Ways to keep you from your Rights. You would have nobody to *bear Malice*, or imagine *Evil* in their Hearts against you:—You

\* *Rom.* xiii. 10.



are concerned for your own *good Name* and *Credit*;—you grieve to be despis'd by those above you;—you earnestly desire your own *Welfare* and *Prosperity*, and *Peace of Mind*, and *Health of Body*.——Now as you, and every Man living is thus affected towards himself, so will every Man living be condemned by God, and his own Conscience, who does not thus deal with others, and act by this plain Rule.

In short, Men cannot live without one another.——Their *Governors* protect them.——The Concern of *Parents* for their *Children*,——the Care of *Masters* for their *Servants*,——the Account that *Pastors* must give of their *Flock*, are great and necessary; and if all these are not *honoured* and *obeyed*, the World would grow *wild* and *wicked*, and we ourselves, as well as others, should be *Sufferers*, and *miserable*.

*Ind.* 'Are Christians oblig'd to love those that do not love them?'

*Miss.* Yes, most certainly, or they are no better than Unbelievers;—*for these love those that love them*.——But God lov'd us when we were Enemies to him by our evil Deeds; and he requires, that we should so love one another.

*Ind.* 'How may we attain to such a Christian Temper?'

Q

*Miss.*



*Miss.* You must take all Oceaſions of wiſhing well, and doing Good, to others, continually exerciſing your Compaſſion by relieving the Poor, helping ſuch as are in Diſtreſs, comforting the Afflicted, and *mourning with them that mourn*; which will *sweeten* your Temper, and bring you to Good-nature.

You muſt beware of taking Pleaſure in the Calamities of other Men, tho' your greateſt Enemies:——For that would make you inhuman and hard-hearted.

But, above all, conſider, that this is God's expreſs Command,——*That we love one another.*

When you have gain'd theſe good Diſpoſitions, you will find, that being *obedient* and *dutiful* to your *Masters* and *Betters*, *civil* to your *Equals*, and *kind* to your *Inferiors*, is the true Way of being eaſy and happy yourſelf.

*Ind.* 'What is my Duty, if my Neighbour ſpeaketh ill of me?'

*Miss.* If you are indeed abuſed, you ought privately to reprove him that hath done it; and if he ſhould not amend, your Duty is to bear the Injury patiently, to return Good for Evil, to forgive and to pray for him.——For ſo hath Chriſt expreſſly commanded \*.

And for your Comfort conſider, that, by thus freely forgiving him, you have a Right to the gracious Promiſe God made of pardon-

\* *Mattb. v. 44.*



ing your Sins; so that you become the greatest Gainer by the Wrong that was done you.

*Ind.* ‘ But will not this encourage ill Men  
‘ to abuse their innocent Neighbours? ’

*Miss.* *It is probable it will not* \*.—How-  
ever that be, we are not to be more concern’d  
for our own Reputation, than for the Ho-  
nour and Commands of Jesus Christ; *who*  
*hath also set us an Example, that we should*  
*follow his Steps, who, when he was reviled,*  
*reviled not again, but committed his Cause to*  
*Him that judgeth righteously* †.

*Ind.* ‘ Will my Duty to my Neighbour  
‘ oblige me at all times to conceal his  
‘ Faults? ’

*Miss.* No: Sometimes it is your Duty to  
speak of them; — but then it must be with  
a good Design of leading him to Repent-  
ance, — by bringing him before such Persons  
as have Authority to call him to an Account;  
— otherwise you are a *Slanderer* or *Backbiter*,  
and, as such, *reckon’d amongst the most scan-*  
*dalous Offenders* §.

*Ind.* ‘ *May I not be true and just in my*  
‘ *Dealings,* and yet make myself as good a  
‘ Bargain as I can? ’

*Miss.* Only consider, that if the Person  
you deal with makes himself an ill Bargain,  
out of *Ignorance*, *Necessity*, or out of *Fear*,  
it is a wicked thing to take Advantage of

\* *Rom.* xii. 20. † *1 Pet.* ii. 23. § *Rom.* i. 30.



him; and tho' you may defend it by Law, you cannot answer it to God.

*Ind.* 'What is my Duty, if I have  
' wrong'd my Neighbour?'

*Miss.* You are bound to acknowledge your Fault, and make him what Amends you can, to ask God's Pardon, and then you may hope for Forgiveness; for this is what you would expect from others.—For this is the great Rule of the Gospel—'Whatsoever  
' ye would that Men should do unto you,  
' do you even so to them \*.'

*Ind.* 'But how should such poor, ignorant  
' People as we, know how to walk at all  
' times by this Rule?

*Miss.* One of our Saviour's *Apostles* saith,  
—*He that loveth his Brother, abideth in the Light, and there is no Occasion of stumbling in him †*; that is, *his Love* will always direct him what to do, and will not suffer him to do Wrong to others, either in Word or Deed.—For *Love worketh no Ill to his Neighbour; thinketh no Evil, and therefore speaks none; beareth all things, believeth all things, hopeth all things, endureth all things ‖*.

*Ind.* 'Must I always speak the Truth?'

*Miss.* Yes, sure;—for if you consider what Mischief is done by Falshood,—how ill you take it to be deceiv'd yourself,—you will be convinc'd, that *Lying* is a base Vice, and that

\* *Mat. vii. 12.* † *1 John ii. 10.* ‖ *1 Cor. xiii.*  
there



there is great Reason for those terrible *Threatenings* \*, which we find in God's Word, against such as are guilty of this Sin.

*Ind.* ' What are the Rules of *Temperance*,  
' *Soberness*, and *Chastity*, which a Christian  
' *is to walk by?* '

*Miss.* *Whether you eat or drink, do all to the Glory of God* †; —that is, —Take care that the Name of God, and the holy Religion you profess, be not evil-spoken of by your Excess in these things.

*Let us walk honestly as in the Day, not in Rioting and Drunkenness* §: For no Man that doth so *habitually*, can with any true Delight think of the Joys of Heaven.

Besides, sure it is, that they who give themselves up to *Intemperance*, are in great Danger of dying in their Sins unrepented of.

*Ind.* ' —What Reason have we *to be contented*, and *not to desire other Mens Goods?* '

*Miss.* Because our own Condition is certainly the best for us, being the Appointment of a just and good God, —*who can make us Amends for what we want here:*

And because in a very short time we shall have no need of these things.

*Ind.* ' But may we not endeavour to better our Conditions? '

*Miss.* Yes, by God's Blessing upon your honest Industry; but no Man should desire

\* *Rev.* xxi. 8, 27. † *1 Cor.* x. 31. § *Rom.* xiii. 13.



to live in Plenty here, and hazard his Salvation for it; nor strive to leave his Family a great deal, and be miserable for ever in another Life, for his Covetousness, Oppression, and ill Dealing here.

*Ind.* ' May I do what I please with what  
' is justly my own? '

*Miss.* No:—But you must do Good with it.—First, live decently yourself; *provide for your own House*, that is, such of your Relations as are in Want; and then relieve the Poor with what you can well spare. —And so you will shew your Thankfulness to God—and *he will reward you for it* \*.

And this is the best Security you can have, that you shall never want.

*He that giveth unto the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again* †.

*Ind.* ' Sure, Sir, Christians do not believe these Duties to God and Man to be  
' so necessary as you say they are; or else  
' they think it impossible to observe them.'

*Miss.* Assure yourself they are the *Duties* and *Conditions*, on which their *Happiness* or

\* *Matth.* xxv. 34.      † *Prov.* xix. 17.



*Misery* everlasting depends ; and they know this ; but too many will not lay it to Heart. — They know also, that God, to whom, all things are possible, will not let them want any Assistance, which they sincerely desire, and ask for. But they who are not willing to forsake their Sins, are not disposed to beg that Help of God which is necessary to enable them to break their Bonds ; and such Persons, by a just Judgment of God, are often left to their own evil Dispositions ;——and this is the great Occasion of so much Wickedness as is seen among Christians.

Therefore, as ever you hope to do the Will of God, and by him be made happy, keep these Truths in your Mind and Memory ;——‘ That such is the Corruption of  
 ‘ our Nature, and Proneness to Evil,—that  
 ‘ we cannot of ourselves, without God’s special Grace and Help, keep his Commands,  
 ‘ and serve him as we ought to do ;——but  
 ‘ then God is so good and merciful, that he  
 ‘ has promised, upon our sincere Desires and  
 ‘ Prayers, to give us all the Help we shall  
 ‘ want to do our Duty, so as to please him,  
 ‘ and to secure our Happiness for ever.’

PRAYER, therefore, being appointed by God himself, as a Means of obtaining all the Blessings we stand in need of, you must be instructed in that Duty, how to ask of God, so as to obtain his Grace and Help.



*Ind.* ' I cannot in Reason expect that Fa-  
 ' your from you now ; but I will wait on  
 ' you as soon as I can hope you will have  
 ' Leisure.'

*Miss.* It will be a great Pleasure and Bless-  
 sing to me, to be made an Instrument in  
 the Hand of God, *to bring you from Dark-*  
*ness to Light, and from the Power of Satan*  
*unto God\**, that you may be made happy for-  
 ever.

\* *Acts xxvi. 18.*

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## DIALOGUE XVII.

*Of PRAYER and THANKSGIVING being  
 the MEANS and CONDITIONS of  
 obtaining the GRACES and BLESSINGS  
 of God.*

*Indian.*

' **I** AM come again, good Sir, for your  
 ' further Instruction.—You have ex-  
 ' plain'd to me the Commands of God, and  
 ' convinced me of the Necessity of observ-  
 ' ing them, in order to be happy.—At the  
 ' same time you told me, *That we cannot*  
 ' *observe them, as we ought to do, without*  
 ' *the Grace of God, which I must seek by dili-*  
 ' *gent Prayer.*'

*Miss-*



*Missionary.* So indeed it is:—For such is the Disorder and Weakness of our Nature, and the Temptations to Sin so many, that neither our *Reason*,—nor the *Goodness* of God's Commands,—nor the *Authority* of so powerful a Being,—nor the *Happiness* which he proposes,——nor the *Danger* of our Disobedience, are sufficient to keep us within the Bounds of Duty, without God's especial *Grace*; which he is so good as to promise to all such, as, being sensible of their Wants, do pray for his Grace and Assistance.

*Ind.* ' Pray, Sir, what do you mean by the *Grace of God*?'

*Miss.* We mean every Favour which God freely bestows on us, in order to make his Ordinances and Commands effectual for our Salvation, if it is not our own Fault.

For Example,——God gives us his Holy Spirit, to be the Author of a new and holy Life.——This *Holy Spirit* has made known to us in the Scriptures the Ways of Life, and of Death,—the Blessing and Happiness of such as love and obey God,—and the miserable End of the Wicked and Disobedient.——These are the first Graces and Favours of God.

Besides these,——to all such as are well-disposed, and receive these Truths, *the Spirit of God* enlightens their Understandings;——touches their Hearts with a Fear of God, and  
with



with a Fear for *themselves*, on account of their Sins, and the Corruption of their Nature ;——he shews them the Necessity of a *Saviour*, and what he has done to deliver them from Misery, and to make them happy for ever.

In short,——whatever saving *Truths* Men know, whatever *Good* they do, whatever *Evils* they avoid,——*these*, and many, very many more, are the Effects of the *Grace* and *Favour* of God, and the effectual Workings of his *Good Spirit* on our Hearts and Minds.

*Ind.* ‘ What do you mean by *Prayer*?’

*Miss.* We mean,——the laying our Wants and Desires before God, and begging of him to hear and help us, and particularly to give us the Assistances of his Holy Spirit.

*Ind.* ‘ Doth not God know all our Wants, ‘ before we lay them before him?——And ‘ doth not he give his Blessings to many, ‘ that never pray for them?’

*Miss.* God doth most surely know our Wants, even better than we ourselves do ;——he also often gives us those things which we neither desire nor deserve ;——and yet he has commanded us to pray, and hath made it a Part of the Duty we owe to him ;——and this for *our own* sake, and that we may be made more worthy of the Favours which he designs us, and that we may not forget (as  
too



too many do) our Dependence upon him for *Life*, and *Breath*, and *all things*.

For, being oblig'd to pray to God daily, we can hardly choose but think of him often; —of his *Power* to help us; of his *Goodness* and *Promise* to do so; —of his *Wisdom* to give what is best for us; —and of his *Justice* to punish those that live without God in the World: ——— By all which we are taught to *know*, to *love*, to *honour*, to *obey*, to *rely* upon, and to *praise* our Maker every Day more and more perfectly, in all our Ways to acknowledge him, and live in an intire Dependence upon him; ——— which is the sure Way to be happy for ever.

*Ind.* 'Hath God promised to give Christians whatever they pray for?'

*Miss.* He hath promised to give them whatever they ask agreeable to his Will, and whatsoever He in his infinite Wisdom shall think proper for them\*. ——— And because thro' our *Ignorance*, and *the Corruption of our Nature*, were we left to ourselves, we should be tempted to pray for such things as might hurt both ourselves and others, and which would not be for the Honour of God, or for his Goodness, to grant; therefore his Son, and our merciful *Saviour*, hath given us a *Pattern of Prayer*, in order to direct us what to pray for, so as to please God. ———

\* *Jo.* xiv. 14. *Jo.* xvi. 23. *Matth.* xxi. 22.

And



And this Prayer is so short, that the most unlearned Christian may get it by heart, and, by a very little Help and Attention, may understand it so well, as never to be at a Loss what to ask of God.

*Ind.* ' I hope you will be so good as to  
' teach me that Prayer, and to explain it to  
' me.'

*Miss.* I will do so, and endeavour to make you understand the Reason and Meaning of every Petition.—— You must know then, than it is called THE LORD'S PRAYER, because it was given by our Lord Christ to his Disciples, for the Use of them and his Followers; and it is in these Words:

#### THE LORD'S PRAYER.

Our Father which art in Heaven;----Hallowed be thy Name.--Thy Kingdom come.--Thy Will be done in Earth, as it is in Heaven.— Give us this Day our daily Bread.--And forgive us our Trespases, as we forgive them that trespass against us.— And lead us not into Temptation, but deliver us from Evil.--For thine is the King-



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Kingdom, the Power, and the  
Glory, for ever and ever. *Amen*.

*Ind.* ‘ I should be much to blame, indeed,  
‘ if I should not get so short a Prayer by  
‘ heart. You will now be so kind as to  
‘ explain it to me.’

*Miss.* Before I do that, I must first observe  
to you, That we are not taught to say, *My*  
*Father*, but *Our Father*,—because God, who  
is the God of all Mankind, would have all  
of us to love, and to be concern’d for one  
another ;—and to increase and confirm our  
Love, he hath taught us, when we beg any  
Favour for ourselves, to pray for all *others*,  
that he may be glorified by *them* as well as  
by *us* ;—and that none may be deprived of  
those Blessings, which *Jesus Christ* hath *pur-*  
*chased* for Mankind.

You will also observe, that God hath per-  
mitted us to *call him our Father*, to the end  
that we may pray with an humble Confidence  
of being kindly receiv’d :—Being assur’d,  
*That as a Father pitieth his own Children, so*  
*the Lord pitieth them that fear him* \*.

But then we are to consider,—That this  
FATHER is the GOD OF HEAVEN, who sees  
our *Behaviour*, and the very *Thoughts of our*  
*Hearts* ; which should oblige us to approach

\* *Psal.* ciii. 13.

R

him



him with *Reverence*, and *godly Fear*,—because *He* is in Heaven, and *We* are upon Earth, which is his Footstool.

Lastly,—observe,—That *in the Three first Petitions* we pray for the Glory of God; that we, and all People, may *know* him, *worship* and *obey* him, as we ought to do.—And *in the Three last Petitions* we pray for ourselves,—for the *Necessaries* of Life,—for the *Pardon* of our Sins, and *Grace* to do our Duty,—and for God's *Protection* and *Deliverance* from the Evils we either *suffer* or *fear*.

Hallowed be thy Name.

Now in this first Petition we pray,—That all Men may have a very high Regard for the Divine Majesty of God, and for his Honour:—And especially, that all Christians, to whom he has made himself and his Will known by no less a Person than his own Son, may lead *just* and *holy* Lives, as becomes the Children of God, that others, seeing their good Works, may be converted, and glorify their Father which is in Heaven.—And, for their Encouragement in doing this, God hath declar'd,—*That them who honour him he will honour\**; that is,—he will bless them, and make them happy.

\* 1 Sam. ii. 30.

Let



Let us ever remember, O God, That thou art our great *Creator*, our absolute *Lord*, our merciful *Saviour*, and our *all-seeing Judge*.—May we stand in Awe of thy *almighty Power*, thine *all-seeing Providence*, and thine *angry Justice*, and love thy *boundless Goodness*, and be always thankful for thine innumerable *Benefits*, and trust in thy *Wisdom* and *Truth*, and *call upon thy Name*, as long as we live!

### Thy Kingdom come.

In order to understand this Petition, you must know,—That where-ever the Christian Religion is receiv'd, *there is the Kingdom of God*, because God is there obey'd, fear'd, and lov'd.—We pray, therefore, in these Words, That all the Nations of the Earth may come to the Knowledge of the true and only God, the Creator and Preserver of all things;—and that the Gospel of his Son, which contains the Laws of his Kingdom, may every-where be received to the Glory of God, and the Good of Mankind;—and that every one of us may labour to advance the Kingdom of God, and his Honour.

And thus, O LORD, *Let thy Kingdom come*.——Let it be as universal, as the PROPHETS foretold it should be, and extend to every Corner of the Earth, and reach every Man's Heart and Soul:—And



may the Days come, when no Persecution, Division or Schism, no Evils or Troubles of any kind, shall be known in it!—And may none who are called by thy Name, hinder this Coming of thy Kingdom, by any Scandal, or by resisting the *Power* and Efficacy of it in himself!

How meanly and basely do those act, who profess themselves *Members* of this Kingdom, and yet have no Care or Concern for the Conduct of it;—but withal how inconsistently, while they are bidding open Defiance to their Lord, to wish, as they do in this Prayer—for his Coming!—

We are also suppos'd to pray in this Petition,—That God would be pleased to remove whatever hinders so glorious a Work:—That he would restrain the Power of the Devil, *who leads so many Nations captive at his Will*:—That all such as are yet ignorant of the true God, may no longer want the necessary Means of their Conversion;—and that all Christians may, by their good Lives, convince Unbelievers, *how happy they are in being under the Laws and Government of their Maker*.

*Ind.* 'But pray, good Sir, how can that  
' be call'd the Kingdom of God, in which  
' there are so many wicked Subjects?'

*Miss.* God permits it to be so for the present, *in this State of Trial*, to make all Men  
see



see what they would be without the Acceptance and Help of his Grace; to shew his Goodness and Patience, *by which many of the Wicked are brought to Repentance*; whereby also the Power of his Grace is both seen and glorified.——By these also he tries the Sincerity of his faithful Subjects.——But a Time is coming, when a Separation will be made of the *Wheat* from the *Tares*, the good Seed from the bad, and the Justice of God will appear in the dreadful Punishment of all such as now give Offence to his good Subjects, and hinder the *propagating of the Gospel*.

Thy Will be done in Earth, as it is in Heaven.

This is the next Petition;——by which we pray,——That God by his Grace may dispose the Hearts of all his Subjects to a chearful Obedience to his Laws, and an intire Submission to his Will and Direction;——and to a Performance of our Duty in that State of Life, in which his Providence hath placed them;——and this as chearfully, as his Angels do their Duty, and obey his Will, in Heaven;——by which God will be greatly glorified,——his Kingdom enlarg'd,——his Angels delighted,——and all who obey him will be prepared for Happiness eternal.



And now we come to the *Three last Petitions*, which concern our own Wants, and which none but God can supply. The First of these is——

Give us this Day our daily Bread.

In which Words we pray, That God would be pleased to give us all things which are either needful or convenient for the Health and Support of our Bodies, and for the Good of our Souls.—BREAD, being of most necessary and universal Use, has obtained not only in Scripture, but in common Discourse all over the World, to be put very often for all the Necessaries of Life.—Thus *Poverty* is expressed by *Want of BREAD*, and *Prosperity* by *Fulness of BREAD*.

*Ind.* ‘Why do you ask for these things ‘Day by Day?’

*Miss.* Because we have by this an Occasion of remembering our daily *Dependence* upon God, and of giving him *Thanks* for his Favours to us every Day of our Lives; and forasmuch as we acknowledge, that we depend upon God’s Blessing on our honest Endeavours for our daily Bread, we should no Day of our Lives attempt to take such Ways for a Livelihood, as we cannot hope  
God



God will blefs.——And laſtly,——we learn by this Prayer,——not to be too much concern'd or anxious for ourſelves for the Time to come,——because God ever liveth to ſupply our Wants.

*Ind.* ' It ſeems, then, that Chriſtians are  
' not to pray for *great Riches, Honours,* and  
' *Powers,* ſince they are directed only to  
' pray for their daily Bread.'

*Miſs.* It is certainly ſo: For theſe things ſhould be left wholly to God's Wiſdom, ſince Men *cannot,* and none but God *can,* know what Uſe any one may make of ſuch Things.——Not but that, if God gives Men ſuch things, they may receive them with Thanks, and uſe them to good Purpoſes.

*Ind.* ' How may they do that?'

*Miſs.* By aſſiſting, *with their Riches,* thoſe that are in Want:——By defending, *with their Power,* ſuch as are oppreſſed, &c.—And taking care always to remember God in the miſt of their Abundance, and the Account they muſt give to him of both the *Uſe* and *Abuſe* of it.

The next Petition which concerns ourſelves, is this following:——

For-



Forgive us our Trespases, as we forgive them that trespass against us.

Now in these Words we pray,—That God would be merciful unto us, and forgive us our Sins, whether known or unknown, and that he would not punish us as we deserve.—And, to shew our *Thankfulness* for this great Mercy, we oblige ourselves to *forgive*, and *love*, and *do Good* to those who have any way injur'd us, as sincerely as we hope for Pardon from God.

*Ind.* ‘ And may a Christian be assur’d,  
‘ that God will pardon his Sins, provided  
‘ he deals with others as kindly as he desires  
‘ God would deal with him?’

*Miss.* We have his faithful Promise by his Son, that, upon our true Repentance, he will do so\*:—By which he hath, as it were, put our Pardon into our own Power, and left us to consider, that there will be no Mercy for him who will not shew Mercy.

The last Petition of this Prayer is this:—

And lead us not into Temptation, but deliver us from Evil.

*Amen.*

\* *Matth. vi. 14.*

*Ind.*



*Ind.* 'What must I understand by the Word *Evil*?'

*Miss.* First and chiefly, the evil Spirit, *i. e.* the DEVIL, who is the great Tempter of Mankind to all Evil.

2dly, Evil Practices, and evil Examples.

3dly, Everlasting Misery.

Now you will observe from this Petition, that it is not sufficient to beg Pardon for our past Offences,——but that every good Christian must pray God to enable him to keep out of the Way of Temptation, and not suffer him to fall again into the Sins he has repented of:—And that whenever he suffers us to be tempted for the Trial of our Faith and Trust in him, he would in Mercy deliver us from the *Power* and *Snares* of the *Devil*;—from our own *corrupt Inclinations*;—from the *ill Examples* of a wicked World;——and from *everlasting Misery*, the most dreadful of all Evils whatever.

And the Reason why this Desire is by our Lord expressed in these Words——*And lead us not into Temptation, but deliver us from Evil*, is this:

To admonish us, That even the best of us are in Danger of falling into the same Sins, that we have once, much more that we have often, been guilty of; and that, because there are several *Temptations*, which in the Course of our Life we shall surely meet



meet with; and therefore, that none of us are to be secure, but ought always to watch and pray, and stand upon our Guard, and to look well to ourselves, that we be not overcome.

And you will be further convinc'd of the absolute Necessity of this Petition, when you see so many, even amongst Christians, running headlong into everlasting Ruin, for want of God's gracious Assistance, which can only be obtain'd by constant and diligent Prayer.

We conclude this Prayer with these following Words; which are a solemn Form of Praise, and an Acknowledgment to Him to whom we have been praying.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

That is, in other Words,—We *praise*, and *worship*, and *depend* upon thee, the *great*, and *true*, and *only* God;—whose *Kingdom* ruleth over all the World;—whose *Power* nothing can resist;—whose *Glory* ought to be our chief Aim and Desire;—who alone can give us what we want and pray for;—who alone can forgive us our Sins, and dispose us to forgive one another;—who can *help*, *secure*, and *save* us in the Hour of  
Tempta-



Dial. 17. *for the INDIANS.* 191

Temptation, and *deliver* us from the Evils to which we are daily exposed.——To thee, therefore, we give all *Honour, Praise, and Thanks*, and wish that all the World would do the same. *Amen.*

*Ind.* ‘ I observe, that you conclude all your Prayers with that Word,—AMEN.’

*Miss.* We do so.—By which we express our most earnest Desire, that God would grant us what we have pray’d for;——which we firmly believe he will do, so far as may really promote his *Glory*, and our *best Interest*;—forasmuch as we are assur’d, *That no Man did ever trust in the Lord, and was confounded\**, or *disappointed* of his Hopes; and therefore we conclude all our Prayers with saying *Amen*, or *So be it, let it be as we have prayed*, and *do desire*——

*Ind.* ‘ Can it be expected, that the IGNORANT and UNLEARNED should pray?’

*Miss.* It is most surely the Duty of every Man, however *ignorant* and *unlearned*, to pray and give Praise to God; whereby he owns his Dependence upon him, for every thing he wants, and *returns his Thanks* for all the Blessings he receives.

Now every Man, even the most *unlearned*, cannot but know, that he is *subject to be tempted to Sin*, and that God only can deliver him from it.——Every one knows,

\* *Ecclus. ii. 10.*

that



that it is God only, that can *blefs* his honest Endeavours for a Livelihood ;——that God therefore ought to be sought to for these Blessings, and that every one is oblig'd to be thankful to him when he receives them.

A very *Child* can tell his *Father* what he wants ; and you see God permits us to call him OUR FATHER, that we may lay our Desires and Wants before him after the best manner we are able, and leave it to him to help us :——He knows our Wants, however imperfectly we express them with our Tongues.——And we may be assur'd, that, when we devoutly use this very Prayer, God will hear and answer us, not according to our weak Understandings, but in a manner suitable to our real Necessities, *and according to the Love of a Father for his Children.*

*Ind.* ‘ Do Christians think, that they are bound to pray every Day ?’

*Miss.* They should do so ; and every good Christian will do so ; because he knows he wants God's *Help*, and *Pardon*, and *Blessings*, every Day of his Life.——And it is chiefly owing to the Omission of this Duty, that we see so much Wickedness and Mischiefs even amongst Christians.—People venture every Day into a World full of Temptations to Sin, and of Dangers innumerable, without begging the Protection of



God:—And they too often lie down to sleep, without praying to be delivered from the Powers of Darkneſs, and the ſad Accidents which may befall them, *when all Eyes are ſhut, but His only who never ſleepeth.*

*Ind.* ‘ Is it expected, that ſuch as cannot read, ſhould pray?’

*Miſs.* It is an Unhappineſs, that People cannot read; but God forbid, *that* ſhould hinder them from praying!—Whoever hath Senſe to know, that he is a Sinner, or that he wants God’s Help, is bound to pray as well as he can.—If ſuch a Perſon wants a Kindneſs from his Neighbour, he will find Words to aſk it in:—If he is to aſk it of his Betters, he will think of doing it in a becoming Manner, and will wait with Patience, and receive it thankfully.—Let him ſo behave himſelf towards his *Maker*; and God, who is always pleaſed with the Deſires of a Heart truly ſenſible of its Miſery and Wants, will favourably answer his Requeſts.—

*Ind.* ‘ I obſerve that you make *Thankſ-giving* alſo a Duty, and a Service, which you owe to God.’

*Miſs.* God himſelf has made it ſo\*,—and it is agreeable to our Reaſon.—We expect Thanks from one another, when we have done a Kindneſs.—And if Chriſtians would

\* 1 *Thesſ.* v. 18.



take notice of, and give God *Thanks* for, the *Mercies* and *Blessings* they receive daily from his Bounty, they would engage the Divine Goodness to *multiply* his Favours, which they often *hinder* by their *Ingratitude*.——‘ But then they must shew their  
 ‘ Thankfulness, not only with their Lips,  
 ‘ but by their Lives.’

*Ind.* ‘ How often should we pray ?’

*Miss.* We should *pray without ceasing* \* ; that is, we should let no Day pass without begging God’s Blessing ; and giving him Thanks for his Mercies ;——for every *Blessing* we receive ;—for every *Danger* we escape ;—and for every Affliction we meet with, and are supported under. Our *Meals* should put us in mind,—*that we do not live by Bread alone* ; that therefore God’s Blessing must *make our Meat do us good* †. ——In our *Business* we should remember, that it is but lost Labour, *to rise early and take little Rest*,——if God blesses not our Endeavours §.—In the *Morning*, we should pray God to bless our Labours all the Day ; and, in the *Evening*, return our humble Thanks for all the *Mercies* of the foregoing Day.

*Ind.* ‘ Are there any further Instructions, ‘ that you think necessary to give me, concerning this Duty of Prayer ?’

\* 1 *Theff.* v. 17. † *Deut.* viii. 3. § *Psf.* cxxvii. 3.

*Miss.*



*Miss.* Only remember,—That whenever you say this Prayer, or beg any Favour from God, you do it with the Humility of one who is *sensible* of his *Wants* and *Misery* ; —with *Submission* to God's Will ; with great *Reverence*, *Attention* of Mind, and *Deliberation*, that your *Heart* may go along with your *Lips*.——And lastly, which you must never forget,——you must ask every Blessing you want of God, FOR THE SAKE OF HIS SON JESUS CHRIST ; it being on *his* Account, and *for what he has done and suffered*, that God will own us for his Children, or grant us what we pray for.

*Ind.* ‘ I hope I shall always remember  
‘ *to do so.*’

*Miss.* Indeed it is of so very great Moment, that JESUS CHRIST himself has appointed an HOLY ORDINANCE to be observ'd by all Christians, on purpose that they may always *remember* the wonderful things he has done, and the great Blessings he hath obtain'd for them :—Particularly *the Sacrifice of his Death*, and the Benefits which we receive by it ; *viz.* the Pardon of our Sins, and the sure and certain Hope of everlasting Life.——When, therefore, you come again to me, I will explain *this* to you more fully, than I can do at present for want of Time.

*Ind.* ‘ You have said enough, Sir, to make  
‘ me return to you as soon as possibly I can.’



## D I A L O G U E XVIII.

*The SACRAMENT OF THE LORD'S  
SUPPER explained.*

*Indian.*

‘ **Y**OUR Promise, Sir, to explain to  
‘ me an HOLY ORDINANCE, which,  
‘ you told me, all Christians are bound to  
‘ observe, for a continual Remembrance of  
‘ the Sacrifice of the Death of Christ, ever  
‘ since that Sacrifice was offer’d, this has  
‘ brought me to you now, as soon as I  
‘ could hope you would have Time to  
‘ instruct me.’

*Miss.* I have now Time to do it.——  
You remember, I hope, what I have told  
you before ;——that there are *Two especial*  
*Ordinances* of the Christian Religion, which  
we call SACRAMENTS, appointed by Christ  
himself as necessary Means of Salvation,  
when they may be regularly had.——These  
are BAPTISM and the LORD’S SUPPER.  
——By *Baptism* we are made Christians ;—  
at which Time we enter into a *Covenant with*  
*God*, wherein, on our Part, we promise,  
——to *believe* in him, to *fear*, to *love*, and  
*obey* him all our Days : —And God, on his  
Part, receives us into his Family, which is  
his Church, and promiseth to treat us as his  
Children,



Children,——to *protect us*, while we live, and, when we die, to make us happy, if we have behaved ourselves as his dutiful Children ought to do; *and thus we are made Christians*, or give ourselves up unto Christ.

*Ind.* ‘ This I have not forgot.’

*Miss.* But then, forasmuch as this high Favour hath been bestowed upon Christians *to be call’d and treated as the Children of God*, not for any thing they have done to deserve it, but purely for the Sake of what his Son Jesus Christ hath done and suffered for them:——He hath appointed ANOTHER SACRAMENT, which we call *the Lord’s Supper*, in order to keep up the Remembrance of what he hath done for us:—His laying down his Life for us to *redeem us from the Wrath of God*, to *purchase us to Himself to be a People zealous of good Works*.

*Ind.* ‘ Why do you call THIS SACRAMENT by the Name of the *Lord’s Supper*?’

*Miss.* Because our Lord Christ did appoint THIS ORDINANCE at his last Supper with his Disciples, the Evening before he was crucified, to preserve the *Memory* and the *Reasons* of his Death; the *Knowledge* of which is the Foundation of the Christian Religion, and *that* on which the *Happiness* and *Salvation* of all Men doth depend.



*Ind.* ' You will not wonder, if I am very desirous to know all that is necessary concerning this Ordinance.'

*Miss.* That you may do so, you must carry your Thoughts back to what I have already told you of,——the *first Parents of Mankind*;—that they *rebell'd* against their Maker's Command;—that they *lost* his Favour, and all Rights and Title to the Happiness which he had promised them;—that their very *Nature* became *prone* to Evil;—and both *they* and their *Posterity* became subject to *Sin*, to *Misery*, and to *Death*:—And, lastly, that the *Son of God*, pitying their Calamity, undertook to *redeem* them,—to *satisfy* his Father's Justice, and to *suffer* in his own Person for their Sins; as also to impart to them a *Spirit* and *Principle* of a new Life, in order to mend that Nature which they had so sadly spoil'd.——

In order to which He was made *Man*; and, having put himself in the Place of Sinners, he offer'd himself to suffer Death for their Redemption, by which he restored them to his *Father's* Favour, and to a Possibility of obtaining the Happiness for which they at first were made.

By which wonderful Goodness, and most worthy *Sacrifice*, God was so well pleas'd,—that he hath, *for his Son's Sake*, promised



to pardon all penitent Sinners, and to make them happy for ever.

*Ind.* ‘ All this I now remember you explain’d to me ; and I thank you for putting me again in mind of it ; and I hope now I shall never forget it.’

*Miss.* It will certainly be your Interest to remember it ; for indeed your Happiness depends upon it.

*Ind.* ‘ Is it sufficient for me to remember in this Sacrament, that there was such a Person as Jesus Christ ?’

*Miss.* No surely ; much more is contain’d in it.—We are to call to mind his wonderful Love to Mankind, which engag’d him to take our Nature upon him, and to submit to the Infirmities and Miseries of it ; which made him content to *live* amongst us, and to *die* for us :——It is to call to mind his unwearied *Patience* and *Diligence* in doing Good ;—healing the *Diseases*, and instructing the *Ignorance*, of Men ; and particularly his most grievous *Sufferings* and *Death*, by which he made an *Atonement* with his Father for the Sins of Mankind.—If we truly remember him, we shall endeavour to copy the Example of his Virtues, and especially those which were most conspicuous in his Life.

*Ind.* ‘ Where shall I learn the History of his Life and Actions, that I may follow his Example ?’

*Miss.*



*Miss.* In the FOUR GOSPELS, or NEW TESTAMENT.

*Ind.* 'What do you mean by the GOSPELS?'

*Miss.* I mean FOUR SMALL TREATISES, in which the *Life* and *Actions* of our *Saviour* are written for the Benefit of all succeeding Christians; and, when it shall be your Happiness to read them, you will there find abundant Matter and Reason for the perpetual Remembrance of Jesus Christ.

*Ind.* 'What Need was there of this Sacrament, since it seems impossible for Men ever to forget so great a Benefactor?'

*Miss.* Jesus Christ, who knew our Nature better than we ourselves do, and how very apt we are to forget the greatest Favours of God, has by this HOLY ORDINANCE provided, that such as have any Sense or Regard for his Love, or even for their own Happiness, shall never want a proper Occasion of remembering what he hath done and suffer'd to redeem them from Misery, and to put them in a way of being happy for ever:—He likewise intended this HOLY ORDINANCE as a standing Proof or Evidence of this important Fact of *Christ's Death*, thereby to strengthen and renew our Faith in it.

*Ind.* 'You will now, Sir, be pleased to let me know how he hath done this.'

*Miss.* Our GREAT LORD and SAVIOUR JESUS CHRIST, the Night before  
he



he was crucified, ‘ took Bread, and blessed  
 ‘ and brake it, and gave it to his Disciples,  
 ‘ and said, Take, eat ; this is my Body, that  
 ‘ is given for you :——Do this in Re-  
 ‘ membrance of me.——After Supper also  
 ‘ he took a Cup of Wine, and gave  
 ‘ Thanks, and gave it to them, saying,  
 ‘ Drink ye all of this ;——for this is my  
 ‘ Blood of the new Covenant, which is  
 ‘ shed for you, and for many, for the Re-  
 ‘ mission of Sin.——Do this, as often as  
 ‘ ye shall drink it, in Remembrance of me.  
 ‘ ——For as oft as ye shall eat this Bread,  
 ‘ and drink this Cup, ye do shew the  
 ‘ Lord’s Death till he come.’

*Ind.* ‘ You will now, Sir, let me know  
 ‘ how this Sacrament is observ’d amongst  
 ‘ Christians.’

*Miss.* They do it after this manner :——  
 First, the Minister of Christ placeth, or  
 causeth to be placed, upon a Table in our  
 Churches, a Portion of *Bread* and *Wine* in  
 the Sight of all the People.——This *Bread*  
 and *Wine*, which are to *represent* the Sacri-  
 fice of Christ’s Body and Blood, are *sanctified*,  
 or *set apart*, for this holy Use, by giving  
 Thanks to God for all his Favours, and  
 especially for having sent his only Son to  
 redeem us by his Death ; and by begging  
 of him, that when we receive, and eat and  
 drink this Bread and Wine, we may be so  
 far



far made Partakers of the Sacrifice of his most blessed Body and Blood, as to share in all the Benefits which he hath obtained for us by his Death. At the same time he breaketh the Bread into Pieces, and poureth the Wine into a Cup, to represent unto our Senses by these *outward* and *visible* Signs, the Death of Christ, whose Body was *broken*, and Blood *poured out*, upon the Cross.

*Ind.* ‘ Pray, Sir, how doth he, after this, ‘ dispose of this Bread and Wine ?’

*Miss.* This Bread and Wine, being *sancti-  
fy’d* by the Word of God and Prayer, he distributes among those who are there present ;——putting them in mind, that Jesus Christ died for them, and for their Salvation ;——preferring their Happiness to his own Life ;——that therefore they ought never to forget so great a Kindness, *but to keep up the Remembrance of him*, after this Manner, which he hath appointed, UNTIL HIS COM-  
ING AGAIN.

*Ind.* ‘ Is this all that is required of Chri-  
‘ stians,—“ To keep up the Remembrance  
“ of Christ, and of his Death ?”

*Miss.* No, surely ;—no thoughtful Chri-  
stians think *that alone* sufficient.——They know that it is an humble Heart in which Christ delights to dwell ;——they therefore look upon this Sacrament as a proper Occa-  
sion of humbling themselves before God,  
and



and of abhorring those Sins which cost Jesus Christ his Life and Blood.

They know also, that the Blessings obtained for us by Christ's Death, of which this Sacrament is a Remembrance, are as much the *Food* of the Soul, as *Bread* and *Wine* are of the *Body*;—that this *Food* or *Support* we receive by a lively Faith in his Merits; and do therefore, at this Time, more especially acknowledge the Efficacy of his Death.——*This is the true Bread, which nourisheth to eternal Life\**.——*That God who spared not his own Son, but gave him up for us all, will he not with him freely give us all things?*

Besides this, every penitent Christian will look upon this as a proper Time to remember, and comfort himself with, the great *Extent of God's Mercy* declared by his Son, and this even with an Oath,——‘That all Sins shall be forgiven unto the Sons of Men†.’

Every humble Christian also, who feels in his Soul the Want of God's Help to support him against the Temptations of the *World*, the *Flesh*, and the *Devil*, will think this a very proper Time to beg of God his Son's Promise,——‘That he will give the Holy Spirit to them that ask him.’

\* *John* vi.      † *Mark* iii. 28.

Lastly,



Lastly,——Every Christian must be supposed to receive this Sacrament in Token, that he acknowledgeth Jesus Christ to be his *Lord* and *Saviour*,——to be his *Lawgiver here*, and his *Judge hereafter*.

*Ind.* ‘ I remark, that Christ commanded  
‘ this Ordinance to be observed by his Fol-  
‘ lowers TILL HIS COMING AGAIN : Pray,  
‘ what is meant by that ?

*Miss.* Why, as I have told you before, we Christians do know, and firmly believe, that Jesus Christ will come again at the End of the World——TO JUDGE THE LIVING AND THE DEAD ;——to call all Men that ever have lived, to an Account for the Use they have made of the Favours which God has given them ; and to *reward* or *punish* them, as they have lived well or ill in this World.

And this Intimation he gave his Followers, when he appointed this Ordinance, that they may consider, every time they go to this Sacrament, what Account they will be able to give of themselves, ‘ when he shall  
‘ come to judge the World in Righteous-  
‘ nefs.’

*Ind.* ‘ Is there any thing else required of  
‘ Christians, before they go to this Sacra-  
‘ ment ?’

*Miss.* Yes :——They ought, in the first Place, to consider what sort of Life they have led since they were made Christians ;

——at



—at which time they obliged themselves  
 ‘ to make the Laws of God the Rule of  
 ‘ their Faith, and Life, and Actions:’—  
 And to examine themselves, whether they  
 have not led a *wicked*, at least, an *idle*,  
*useless* Life;——or whether they now live  
 in any known Sin;——because they are  
 bound, when they go to that Sacrament,—  
 seriously to acknowledge their Offences and  
 Sins before God, and to beg his Pardon,  
 with a full Purpose of Amendment of Life;  
 otherwise they will receive nothing there,  
 but their own Condemnation.

A Christian is obliged also to have a  
 grateful Sense of God’s Goodness, by con-  
 sidering his Mercy in sending his own Son  
 to redeem us, whom by his Death he hath  
 reconciled to his Father, and put us in a way  
 to be for ever happy, if it is not merely our  
 own Fault.

And lastly, *Jesus Christ* having expressly  
 commanded,———‘ That all his Disciples  
 ‘ should love one another, as he hath loved  
 ‘ them, and given his Life for them \*,’—  
 every Christian is bound, before he goeth  
 to this Sacrament (the chief End of which  
 is to put him in mind of this great Instance  
 of Christ’s Love, every Christian, I say, is  
 bound), to consider whether he hath any  
 thing in his Heart, contrary to this Pat-

\* *John xiii. 34.*



tern of true Love, and Command of his Saviour.

*Ind.* ‘ Do you believe, that Christians are  
‘ generally careful to prepare themselves for  
‘ this Ordinance after this manner?’

*Miss.* All *serious* Christians are so :——  
But too many, it is to be feared, are not.  
—— And this is the Reason why so many  
Christians receive no Benefit from this *Sacra-*  
*ment* ;——for otherwise, THIS ORDINANCE  
would be a most powerful Restraint to keep  
them from *leading* a thoughtless and an *evil*  
Life,—by affording them so many blessed  
Occasions of remembering and renewing  
their Covenant with God, laying them un-  
der continual Obligations of leading a new  
and Christian Life, and obtaining Grace from  
God to do so.

*Ind.* ‘ What do you think of those Chri-  
‘ stians that never go to this Sacrament?’

*Miss.* Why, they are generally to be  
esteemed in the Way of Ruin, without seeing  
their Danger.—They do not consider, that,  
as they are Sinners, God cannot be pleased  
with them ;——and that there is no Pardon  
for Sinners, no Salvation to be hoped for,  
but only thro’ the Merits of Christ’s Death,  
which is *commemorated* in this Sacrament.

*Ind.* ‘ But sure, Sir, all Christians are  
‘ not so thoughtless ;—they must have some  
‘ Reasons



‘ Reasons for neglecting so necessary a Duty,  
‘ as you seem to represent it.’

*Miss.* There may be *Reasons* and *Scruples* for absenting *for a time*;——but, generally speaking, some of these following are the *true Reasons*, why Men turn their Backs upon the *Lord’s Supper*, when invited to it, let them pretend what they please.

Either they live in some *known Sin*, which they will not at present resolve to forsake;——or this *World*, its *Business* or *Pleasures*, have taken such Possession of their Hearts, that they have no Time even to think of their Souls, or of what must come hereafter:——Or lastly,——they delude themselves with a faint Purpose, that thus it shall not always be with them;——that some time or other they will make the Care of their Souls their great Concern. But such Persons should consider, that while they thus despise one of the greatest Instances of God’s Love, they continue in a *Sin* which too nearly resembles the *Denial* of their *Lord* and *Saviour*: More particularly they should reflect, that by persisting in such a wilful Disobedience to Christ’s positive Command, they have no well-grounded Assurance, that any of their Prayers will be granted: For as Christ’s Death is the only solid Foundation of Favour with God, so his *MEDIATION* is the only *Chanel*, thro’ which it is to be con-



veyed to Christians. Whether, therefore, those who refuse to commemorate the *one*, can lay any just Claim to the *other*, is left to every Man's serious Meditation :—

And they should consider with what Face they can *hereafter* appear before their Saviour in Judgment, whom they refused to remember in his Ordinance *here on Earth* ;——it having been observ'd, — *That whatever keeps a Christian from the Sacrament, after he has been instructed in the true Nature of it, will, generally speaking, hinder him from going to Heaven.*

*Ind.* ‘ Can a Christian know whether he  
‘ hath gone to this Sacrament as he ought  
‘ to have done, so as to hope for the Bless-  
‘ ings attending it ?’

*Miss.* That will best be known by the Manner of his Life afterwards :—If a Person went as a *true Penitent*, he will be very careful of falling into the Sins he hath repented of.—If he was indeed grieved with the Remembrance of his Sins, and the Burden of them was intolerable ;——if he did in good Earnest *purpose to lead a new Life*, he will be more careful to beg of God to enable him to do so.—If he went with a *lively Faith in God's Mercy thro' Christ*, that Faith will appear in a better Obedience to God's Laws. If he had a *thankful Remembrance of Christ's Death*,—the grateful  
Acknow-



Acknowledgment of that invaluable Blessing will constrain him to live so as to please his merciful Redeemer.—Lastly, if he went with a *truly charitable Disposition* to the Sacrament, he will afterwards make the Love of Christ the Pattern of his Love for all others; ——— he will *forgive*, and *give*, and *love*, as becomes a Disciple of Jesus Christ.

*Ind.* ‘ Will not the Blessings which Christ hath obtained by his Death, as represented by this Sacrament, encourage Christians to hope for Salvation without Amendment of Life?’

*Miss.* Ignorant and *unthoughtful* People may delude themselves with such vain Hopes; but all well-instructed Christians shall know,—that tho’ Christ died for the Salvation of All, yet *those only* shall actually enjoy the Benefits of his Death, who live according to the *Will* and *Commands* of him *who died for them*; that there will be no Forgiveness of Sins without Repentance, and a thorough Reformation of Life; and that the strictest Adherence to this or any other positive Ordinance of God will not avail, without an earnest and sincere Endeavour to perform the whole Will of God, as it respects HIM, our NEIGHBOUR, and OURSELVES.



*Ind.* ‘ I cannot, Sir, but be very thankful for the great Pains you have taken to instruct me, and to make me understand the *Nature* and *Benefit* of the Sacrament of the Lord’s Supper ;——and indeed, Sir, I am very desirous to be baptized, if you know of nothing that ought to hinder me.’

*Miss.* I would not hinder you one Moment ;——but that I have one thing more to make you sensible of, before I would encourage you to be baptized.——And this is,—‘ The Delusion, the Danger, and the Mischief, of being a Christian without Christianity.’

*Ind.* ‘ Indeed, Sir, I do not understand you.’

*Miss.* I will explain to you what I mean, when you come to me again.——In the mean time, I shall pray God to keep you in this good Disposition, and from every thing that may any way hinder your true Conversion.



DIALOGUE XIX.

*The DELUSION, the DANGER, and  
the MISCHIEF, of being Christians  
without Christianity.*

*Indian.*

\* **M**OST kind Sir, I left you with a  
\* very earnest Desire of being bap-  
\* tized; but you said you had something of  
\* Moment to say to me, before I was to be  
\* made a Christian: For that Reason I am  
\* come now to wait on you.

*Missionary.* To tell you the Truth then,  
notwithstanding the Pains I have taken to  
instruct you, and to shew you both your  
true *Interest*, and your great *Danger* in not  
following it, I cannot but be afraid, lest,  
when you come to be more conversant with  
Christians, and instead of finding the good  
Fruits which you might naturally expect  
from so excellent a Religion, you should  
find amongst too many, professing that  
Religion, little or no Fear of God, nor any  
true Concern for themselves, or for what  
must come hereafter;—I cannot but be  
afraid therefore, lest, seeing this, you should  
be tempted to *suspect* the Truths I have told  
you, and so either *renounce* Christianity, or  
else content yourself, as too many do, with  
the



the *borrowed Name* of a Christian, and with mere Shadows of Religion, without endeavouring after *that substantial Holiness*, without which no Man must ever hope to be happy.

*Ind.* ‘ I am very thankful for your Concern for me, and I shall hear with Attention the Instructions you will be pleased to give, for preventing my Fall.’

*Miss.* You must know then,——that the *Christian Religion* is intended by God to *cure* the Corruption of our Nature, and to make us *happy*, by making us *holy, just, and good*;—by making *Christians* the best *Neighbours, the truest Friends,——the kindest Masters,——the most faithful Servants,——the best Husbands and Wives,——the most careful and tender Parents, and the most dutiful Children,——the justest Magistrates, and the most faithful and obedient Subjects;——and, above all, the devoutest Worshipers* of the true and only God, and strict *Observers* of his Laws.——Now my Fears are,——That when you shall see too many Christians live without any Regard to these Duties, *professing to know God, but in their Works denying him\**; —— I say again, I cannot but be afraid for you,——lest you should forget the *HOLY COVENANT* you made with God, when you were baptized,

\* *Rom. i. 21.*

——and



— and fall insensibly into the Way of the World, which leads to Destruction.

*Ind.* ‘ Pray, Sir, what do you mean by  
‘ the *Way of the World*?’

*Miss.* I mean ‘ that sad, but too com-  
‘ mon Delusion, of being *Christians without*  
‘ *Christianity* :’ — That is, — of *professing*  
to obey the Laws, and to *follow* the Example  
of Christ, and at the same time leading  
*careless* and *unchristian* Lives ; — by which  
God is exceedingly dishonoured ; — the  
Gospel despised ; — and too, too many de-  
ceived to their everlasting Ruin ; — the ill  
Consequences of which can never be suffi-  
ciently lamented : — For the poor Heathens  
observing, that these People call themselves  
Christians ; and yet seeing them *corrupt* in  
their Manners, *Contemners* of the God they  
worship, and his Laws ; — *minding* neither  
his Promises nor Threats ; — but having  
their Hearts wholly set upon their worldly  
*Interests* or *Pleasures* ; — they, seeing this,  
do very naturally conclude, — that if such  
People as these can think themselves secure  
of Happiness in the next Life, no one needs  
to be concerned whether he be an HEATHEN  
or a CHRISTIAN in this.

*Ind.* ‘ You remember, Sir, what I told  
‘ you before, that this very thing had once  
‘ made me resolve never to think of be-  
‘ coming a Christian ; till you assured me,  
‘ That



‘ That such as these are NO TRUE CHRISTIANS;—but are either wholly ignorant of what they profess, or deceive themselves with the Thoughts, that there is something *in the very Name of a Christian*, which may recommend them to the Favour of God, and save them from his *Displeasure*, and their own Ruin.’

*Miss.* I told you the Truth, and what the Son of God hath commanded all Mankind to take notice of;—‘ That not every one who calls himself a Christian, shall enter into the Kingdom of Heaven, but such only as do the Will of his Father, which is in Heaven, and observe his Laws\*.’

*Ind.* ‘ I shall be very thankful, if you will let me know who they are that thus delude and deceive them, that I may not follow them to my Ruin.’

*Miss.* I must first tell you, that there are those amongst us, who, *being wise in their own Conceits*†, will not receive the Son of God as *their Teacher*, nor his *Gospel* as the *Rule* of their *Faith* and *Manners*:—Now these do often lead into very dangerous Errors such People as do not know or consider, upon what certain Proofs the Truths of the Gospel *are most surely believed amongst* s.

*Matth.* vii. 21.

† *Rom.* xii. 16.

*Ind.*



*Ind.* ' I hope my Belief in the Gospel is  
' confirmed sufficiently, both by the many  
' and wonderful Miracles of Christ, and  
' especially by his Resurrection from the  
' Dead \*.'

*Miss.* But you must not forget, *That your Faith, and the Increase and Continuance of it, is the Gift of God;* which you must pray for, as ever you hope to be preserved free from Error.

*Ind.* ' Well, it is strange, however, that  
' People of Understanding in other things,  
' who cannot but see how much we are apt  
' to be mistaken in the common Affairs of  
' Life, should, in Matters of the greatest  
' Concern, wholly depend upon their own  
' *Wisdom and Power*, even where God hath  
' undertaken to direct and assist us.'

*Miss.* You will not wonder at this, if you remember, what hath been so often repeated and proved;—that such is the *Corruption* of our Nature, that when any Man, thro' a proud *Conceit* of his own *Wisdom and Strength*, shall provoke God to forsake and leave him to himself, that Man will be capable of believing and doing the most unreasonable things, to which an *evil Spirit*, or his own *corrupt Heart*, can tempt him.

\* *Acts* ii. 22.

*Rom.* i. 4.

*Ind.*



*Ind.* ‘ Pray, Sir, what other Mistakes  
‘ are there amongst Christians, which en-  
‘ danger their Salvation?’

*Miss.* There are too many, who, for want of Attention to the good Instructions which are given them, consider not how they *live*, nor what will become of them when they *die*;——who know not the Evil of Sin, nor the Mischiefs it has brought into the World;——how hateful it is to an holy God,——how strict his Commands are to avoid it, and what the Portion of Sinners in the next Life is to be;——and therefore propose no other End to themselves, in this, but only to *live* and *die* as easy as they can.—*Beside those who walk in Darkeness, and know not whither they go\**, and are secure, because ignorant;——there are others, that are even afraid of being instructed.

*Ind.* ‘ That is strange, indeed.’

*Miss.* But it is true: And the Reason is, because, if we deal faithfully with Sinners, we must *testify against them, that their Deeds are evil†*, and that they are in very great Danger, if they do not forsake their beloved Sins; *and then they will hate both us*, and those unwelcome *Truths*, which condemn them, and their Way of Life:——No Wonder, therefore, that both these Sort of Christians, by their unrighteous Lives, fur-

\* *John* xii. 35.

† *John* vii. 7.



nish Unbelievers with Arguments for persisting in their Obstinacy,——and hazard their own Salvation.

There are others also, who have been better inform'd, and perhaps well inclin'd; but, suffering their Hearts to be possessed with the *Love* of the World\*, its *Business*, *Riches*, or *Pleasures*, they lose thereby the Knowledge and Remembrance of the Truth, and forget their good Purposes, and fall into a way of Living which the Christian Religion condemns, and which will be punished with the Loss of *Heaven* and *Happiness*. And there are too many, who, having not cast off all Fear of God, and Concern for their Souls, do yet content themselves with a punctual Performance of the *external* Part of Religion, vainly thinking that an *outward* Shew of religious Worship will atone for the Want of that *inward* Purity of Heart, which is indispensably required from every Christian.

*Ind.* 'I would be glad to know, who  
' this Sort of mistaken Christians are.'

*Miss.* Beside those already mentioned, there are many, who, though they know themselves not to be in the Way of Salvation, make their Minds easy, by purposing to repent, and be converted; foolishly supposing *that Repentance is absolutely in their*

\* *Matth.* xiii. 22.



*own Power* ;——at the same time provoking God, who alone can give them the Grace of Conversion, to leave them to their own Choice and Destruction.

Others flatter themselves, that *Repentance*, and a *Change* of Life, are only required, where People have been guilty of *great* and *scandalous* Sins,—such as *Murder*, *Adultery*, and the like ;—not considering that a Man, who is innocent of great Crimes, may be far from being a true Christian, and in the Way of Salvation ;—the best of Men standing in need of Repentance and Pardon, and of the Mercy of God.

*Ind.* ‘ I have heard, that Christians do  
‘ depend very much upon the Goodness  
‘ and Mercy of God.’

*Miss.* And so they may, and ought to do, provided they do not deceive themselves, by abusing his Mercy, *which is intended to lead Men to Repentance, and Amendment of Life.*

*Ind.* ‘ Pray, how do Men abuse this  
‘ Mercy of God ?’

*Miss.* When they continue to live in any *known* Sin, or wilfully neglect any Duty ; and yet hope, that God of his great Mercy will forgive them.

*Ind.* ‘ You have often mentioned the  
‘ *Corruption* and *Weakness* of human Nature.  
‘ Will not this plead our Excuse, and pre-  
‘ vail



‘vail with so good and merciful a Being  
‘to pardon such as have not done what he  
‘hath commanded?’

*Miss.* Yes: And he hath faithfully promised, that upon Condition of their *Repentance*, and *Amendment of Life* (according to the Gospel) he will pardon the greatest Sinners.

*Ind.* ‘Perhaps they will say, that they  
‘are not able to perform these Conditions.’

*Miss.* What would you think of one who should make that an Excuse, and yet would be sorry to be made *able*, only because he is *unwilling* to part with his Sins?

*Ind.* ‘Such an one, to be sure, complains  
‘without Reason, and his Ruin will be  
‘from himself.’

*Miss.* And yet this is the Case of all *careless* and *wicked* Christians.——God would have all his Creatures happy;——he knows that Man can never be happy, till his corrupt Nature be mended;——he has therefore, as I told you before, appointed the *Christian Religion*, as the most effectual Means of our Recovery from Sin unto Holiness.--By which we are taught to depend upon the Almighty Power of God, *even that Almighty Power which raised Jesus Christ from the Dead\**, to raise us from the Death of Sin unto the Life of Righteousness, by enabling us to see,

\* *Rom.* vi. 4.



to *resist*, to *overcome*, and to *root* out, whatever is evil in us, and to restore us to the Image of God, in which Man was at first created.——Christians, therefore, do but delude themselves, and blaspheme God, when they pretend they cannot do what he requires of them, in order to their Happiness.

And, to name no more ways at present, by which Men deceive themselves to their Ruin:——Very great is the Number of such as depend upon a *Death-bed Repentance*, for the making their Peace with God, and fitting themselves for Heaven;——living in the mean time *without God in the World*, neither fearing his *Anger*, nor regarding his *Promises*.

*Ind.* ‘ Indeed, Sir, these are all sad Mistakes; and I hope, I shall not fall into any of them.’

*Miss.* I hope so too;——but then you must be very *humble*, and always *fear* for yourself, and beg of God to keep you from such Mistakes, which are the Ruin of so many, who yet call and think themselves to be Christians;——otherwise your being made a Christian will not secure you from Danger.

*Ind.* ‘ Pray, Sir, what are the Things which are most likely to offend the good Spirit of God, and force him to forsake such as are dedicated to him, and put under his Protection?’

*Miss.*



*Miss.* In the first place, Christians do grieve that good Spirit,——by neglecting to improve the Graces bestowed upon them ; ——for, as I told you before, this is a Rule of the Gospel,——*That to him who makes good Use of the Favours which God hath given him, God will give more ; and he that will not do so, shall lose what he had\**.

*Ind.* ‘ I hope I shall not forget this Rule of Truth.’

*Miss.* In the next place, a Christian runs the Hazard of losing the Help and Comfort of the Spirit of God, by *returning* into that way of Life, and to those Sins, which he *renounced* at his Baptism ;——especially when he falls into, and continues in, any known and wilful Sin ;——for then he will naturally hate God, and God will forsake him.

*Ind.* ‘ Hate the God that made us !’

*Miss.* Why, as monstrous a Sin as you think that is, it is certainly true :——For any Man, whose Conscience tells him, that he is always doing that which must offend an *holy, just, and powerful* God, cannot but wish there was no such Being to call him to an Account, and to punish him ; nor can he possibly love such a Being.

Thirdly ;——Another Way of grieving the Holy Spirit is by neglecting, which in Truth is despising, those Means of Grace, which

\* *Mat. xiii. 12.*



Jesus Christ hath appointed to bring Men *into*, and to keep them *in*, the Way of Salvation.

*Ind.* ‘ I have not forgot what you have  
‘ formerly told me ;——That the hearing,  
‘ and seriously thinking, of the Word of  
‘ God, in which a Christian’s Duty is con-  
‘ tain’d, as well as the Promises to *encou-*  
‘ *rage*, and the Punishments to *deter* us,  
‘ is one of those Means you speak of, most  
‘ proper to convert Men, and to keep them  
‘ in the Favour of God.’

*Miss.* And the others are ;——The *Holy Ordinances* which Christ himself hath appointed ; the one to receive Men into his Church, and the other to enable them to grow in Grace.

Now, as the Use of these Means, join’d with earnest Prayer to God, for Light to discover what is evil in us, and for Power to root it out, is the sure way of preserving the *Fellowship of the Holy Spirit* ;——so, when any Christian, depending upon his own *Reason, Wisdom, or Power*, and forgetting that all *our Sufficiency to do any Good, is of God \**, does neglect these Means, the good Spirit will forsake such a Person, and leave him to himself, and to the Delusion and Government of evil Spirits ; which, without a sincere Repentance, will be his Ruin.

\* 2 Cor. iii. 5.

*Ind.*



*Ind.* ‘ This, I hope, will be a Warning  
‘ to me, never to neglect these Means of  
‘ Grace and Safety.’

*Miss.* And I hope too, that you will  
never forget *to give God the Glory of all the  
Good you do* ; for be assur’d of this,—*That  
neither the Reasonableness of any Duty, nor  
the Baseness of any Sin, nor any other Con-  
sideration, can enable you to do what is good,  
and well-pleasing to God, or to avoid what is  
evil, but only his Grace, and that good  
Spirit, to which you are dedicated at your  
Baptism.*——To him you must apply for  
Light to see your Duty, and for Strength  
to perform it ;——*and to him you must give  
all the Glory.*

*Ind.* ‘ Since there are so many bad Chri-  
‘ tians to be met with, I should be glad to  
‘ know who they are whose Example I may  
‘ safely follow.’

*Miss.* I would not advise you to make  
the Lives and Actions of other People  
*altogether* a Pattern for you to follow ; but  
always rather have an Eye to what you  
believe will please or displease God, and  
what you know he has commanded or for-  
bidden :——Altho’ good and bad Christians  
may, for the most part, be known by the  
Lives they lead, *as a Tree is known by its  
Fruit.*

When,



When, therefore, you see Men pay a great Regard to *God* and his *Laws*, honouring his *Holy Name*, and his *Word*, and every thing belonging to him ;——when you see them *just*, and *kind*, and *merciful*, and *not given to Revenge*, but ready to *forgive*, and *give*, and *love*, as becomes the Followers of *Christ* ;——when you see them *temperate* and *chaste*, *modest* and *humble*, and *dealing with others as they themselves would be dealt with* ;——you will have Reason to take these for good Christians, if you are convinced, that they do these Things out of *Love* and *Obedience* to *God*.

On the other hand,——If you see, among those who call themselves Christians, such as make no Conscience of their Ways, but lead *careless*, *idle*, *useless*, or *disorderly* Lives ;——exceeding *fond of the World*, and its *Vanities* ;——and striving to be *rich* and *great*, at any rate ;——if you see any that live in *Adultery* or *Fornication*, or that are *Drunkards*, *Spendthrifts*, *Covetous*, or *Oppressors* ;——if you see *Parents* unconcern'd for their Childrens eternal Welfare,——*Husbands* and *Wives* forgetting or breaking their Marriage Vows,——*Masters* and *Servants* never remembering, that *they* have a *Master in Heaven* ;——if you see *Men in Power* regardless of the Honour of that *God*, whose *Representatives* they are ;——you may be  
sure,



sure, that *these*, and *such as these*,——ARE CHRISTIANS WITHOUT CHRISTIANITY, and will be liable to a most severe Judgment, for their opposing the gracious Designs of God, and of his *Son Jesus Christ*.

*Ind.* ‘ Pray, Sir, what do you mean by  
‘ that?’

*Miss.* Why, God is so good and merciful,  
*That he would have all Men to be saved, and  
to come to the Knowledge of the Truth* \*.

Now, all such as, *usurping* the Name of Christians, do lead unchristian Lives, these *oppose* their Maker in his most gracious Designs, bringing an evil Report upon Christianity, as if nothing good were to be got by it,——making the ignorant Heathens to take that for Christianity, which is *far* from it;——by which they hinder such as might otherwise desire to become Christians; ——they *confirm* Unbelievers in their Infidelity, and *serve* all the Designs of *Satan* in opposing the Kingdom of Christ;——and therefore must of Necessity be *more hateful* to God, and their Punishment be greater, than that of the Heathens, as much as they now despise those poor People.

*Ind.* ‘ You have convinced me, Sir, of  
“ the Danger of being a Christian without  
“ Christianity.”——Will you be so kind as  
‘ to shew me how I may avoid falling into

\* 1 *Tim.* ii. 4.

‘ such



“such a Way of Life, as, it seems, too many do?”

*Miss.* In the first place, consider what a Blessing it is, that you are not still in Darkness, but that you are come to the Knowledge of your Maker, and of the Way to please him; whereby you will be happy when you die, whatever your Lot may have been in this World.

And, in the next place, keep it always in your Mind,—That THIS GOD, whom you have chosen to serve, *is every-where present*, so that if at any time you offend him, you offend in his very Presence a Being, who hath Power *to punish you for ever*.

Be careful to keep yourself always sober:—**DRUNKENNESS** and **INTEMPERANCE** disorder our Reason, and make us forget our best Resolutions, and the Dangers which encompass us.

Do not set your Heart upon this *World*, its **HONOURS**, **RICHES**, or **PLEASURES**; for, besides that you must soon leave them, they will be apt to make you *forget* what you will *gain* or *lose* by being a *good* or *bad* Christian.

Never fancy that any Sin is small; “for the least known Sin, continued in, will lead to a greater;” and, if you should provoke the Spirit of God to forsake you, you will be capable of committing the very  
greatest



greatest Crimes. *Human Nature*, as it is now corrupt, is the *same* in all Men:—We are all subject to Temptations;—and if ever, by our *repeated* Crimes, we should force the *Spirit of God* to leave us to ourselves, no Man can tell, no Man can foresee, what barbarous Wickedness he shall be tempted to commit;—nor what *unwelcome, unlook'd for* Calamities he may bring upon himself, while he goes from Sin to Sin, till he meets with Destruction.——For no Man continues long at one certain Pitch of Wickedness; for not only one *evil Habit begets* another, but the *more* a Man sins, the *less capable* he makes himself of judging *what Sin is*, and the dreadful Consequences of continuing in it.—And the Influences of God's *Holy Spirit*, and the gracious Interpositions of Providence, have still less Power upon his Mind and Soul, till he has quite forgotten his Maker,—till he has fill'd up the Measure of his Iniquities,—and till he meets with Destruction, generally in *this World*, as well as the *next*.

Whenever, therefore, you are sensible you have done amiss, delay not one Moment to beg of God to pardon you, and to give you Grace to do so no more.

And forget not an excellent Rule which I have formerly mentioned, to direct you in most Actions of Moment:——‘ Do not, at  
‘ your



‘ your Peril, undertake any thing, which  
 ‘ you cannot with Confidence beg of God to  
 ‘ bless and prosper you in.’

Lastly, and above all, remember, what cannot too often be repeated, *That without Faith, —— a Faith which worketh by Love, which purifies the Heart, overcomes the World, and keeps the Commandments of God, you cannot possibly live as becomes a true Christian.*

*Ind.* ‘ I beg you will explain what you  
 ‘ mean by this.’

*Miss.* By this Faith we mean a—— *deep, real Sense, and firm Belief, of the Mercy and Love of God, for his poor fallen and lost Creatures, and his kind Proposal by his own Son to make them happy for ever.—This is that saving Faith, which will lead a Christian most powerfully to love God, and obey his Son Jesus Christ, to whom he hath given all Power in Heaven and Earth:——This is that Faith which will purify your Heart, will lead you to Repentance, and keep you in the Way to eternal Life; and this is what you must beg of God, for this Faith is his Gift; and that he may increase it in you unto your Life’s End.*

*Ind.* ‘ I hope I shall never forget to pray  
 ‘ for so necessary a Grace.’

*Miss.* I have only a few Questions to ask you, in order to your being baptized, which you must answer (to God) when you are  
 call’d



call'd upon to make a publick Profession of Christianity.

And first,——Consider whether there are any *Ways of Life*, or *Customs*, which at present you are fond of, which you will not utterly *forsake*, when you shall be convinced, that they are forbidden by God, or displeasing to him.

*Ind.* ‘ I know of none which I will not  
‘ *forsake*, in order to please God.’

*Miss.* Will you sincerely devote yourself  
*to God the Father and Maker* of all things,  
that you may become his faithful Servant  
unto your Life's End?

*Ind.* ‘ I purpose, by his Help, to do so,  
‘ and become such.’

*Miss.* Will you, with the same Sincerity,  
devote yourself to *his Son our Lord Jesus*  
*Christ*, for whose sake God has promised to  
pardon all your Sins, to receive you into  
Favour, and to make you happy, if you con-  
tinue to obey him all your Days?

*Ind.* ‘ This I fully purpose to do.’

*Miss.* Lastly,——Will you dedicate and  
devote yourself to the *Holy Ghost*, that good  
Spirit, that he may, by his all-powerful  
Grace and Help, keep you from Sin and  
Wickedness, and assist you in the Way of  
Holiness and Happiness, that you may never  
be a Reproach to that Religion which you  
are going to undertake?

X

*Ind.*



*Ind.* ' I will most thankfully dedicate  
 ' myself to him, that, by his Assistance, I  
 ' may be able to please God, and perform  
 ' what I have promised.'

*Miss.* You will not fail to do so, if you  
 often consider, that your everlasting *Happi-*  
*ness* or *Misery* will depend upon your *observ-*  
*ing* or *neglecting* the *Vows* and *Promises* you  
 make at your *Baptism*.

And if, to this, you add your sincere  
*Prayers* to God, to *direct* and *bles*s you in  
 the Work you are desirous to undertake, he  
 will most surely *bear* your *Prayers*, and *grant*  
 your *Petitions*, which you may make in some  
 such Words as these following.



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*Select* SCRIPTURES  
AND  
PRAYERS.

Matt. vi. 10. *Thy Kingdom come.*

**M**AY the Kingdoms of the World  
become the Kingdoms of the  
Lord, and of his Christ!

O Thou who art the Maker and Redeemer  
of all, have Mercy upon all whom Thou hast  
made and redeemed; and grant that none  
may make themselves incapable of that Hap-  
piness which Jesus Christ hath purchased with  
his most precious Blood.—To this End,  
we beseech Thee to bless the pious Endea-  
vours of all Persons and Societies, which  
strive to propagate the Gospel;—That its  
Divine Truths may be received in all the  
World;—That thy Ways may be known  
throughout the Earth, thy saving Health  
among all Nations;—That thy Name may  
be great among the Heathen, and reverenc'd  
and ador'd by all those that are yet Strangers



to thy most glorious Perfections.—Have Pity upon all those miserable People, who still sit in Darkneſs, and want the neceſſary Means of Inſtruction; and grant that, by the Preaching of the Goſpel, they may, in thy good Time, be delivered from their *Ignorance*, *Idolatry*, and the *Bondage* of *Satan*, in which they have been ſo long enſlaved.—And may thy good Providence reveal the Means by which thy Kingdom may be enlarged, and the whole Earth filled with the Knowledge of the Lord!

Grant this, O merciful God, for Jeſus Chriſt's ſake: To whom with Thee, and the Holy Ghoſt, be all Honour, Glory, Dominion, and Power, for ever and ever. *Amen.*

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### A Supplication on behalf of the HEATHEN WORLD.

Matth. ix. 36. *Jeſus, ſeeing the Multitude, was moved with Compaſſion, becauſe they were as Sheep having no Shepherd—Pray ye the Lord of the Harveſt, that he would ſend Labourers into his Harveſt.*

**H**OW many, O Jeſus, of thy Sheep have no Shepherd! none to ſhew them their Danger!—none to keep them out of Danger!  
none



none to lead them where they may find Pasture !

May thine infinite Wisdom and Goodness, O Lord, reveal to us the Means, by which thy Gospel may be preached unto them ; and prepare their Hearts to receive the Truth, that they may be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God ! Send them Pastors after thine own Heart ; full of Knowledge, Compassion, and Zeal ; that, pitying their sad Condition, they may instruct them in the Ways of Truth, and of eternal Life.—Increase the Number and the Graces of thy Messengers and Ministers ; and touch the Hearts of all Christians with a true Compassion, like thine, O Lord, for all such as are Strangers to Thee, and to the Merits of thy Death, by which they have been redeemed, that they may chearfully contribute to a Work so acceptable to the Divine Majesty.—And may thy Holy Spirit, by the Preaching of the Gospel, add daily to the Church such as shall be saved, thro' thy Merits and Mediation, O Lord, and Lover of Souls ! *Amen.*



*A* Missionary's PRAYER.

John xvii. 20. *Neither pray I for these alone, but for all those that shall believe through their Word.*

**O**N this thy efficacious Prayer, O Jesus, I depend for Success in this my Undertaking and Ministry.—To this Prayer we all owe our Faith and Conversion.—In a grateful Sense of which, I beseech thee, O Lord, to make me an Instrument of propagating thy Gospel, and of converting others, and of fulfilling thy Father's Will, who would have all Men to be saved, and to come to the Knowledge of the Truth.

Teach me, O Lord, by thy Spirit, thy Word, and thy Example, how I ought to teach others:—And, by thy preventing Grace, prepare them for Instruction;—give them a great Concern and Fear for themselves, that, feeling their own Misery, they may seek for Help, and thankfully accept it, when offered to them.

On thy Almighty Grace, O God, I rely for Success in all my Labours and Ministry, and for a Zeal both prudent and fervent to promote thy *Glo*ry, the *Interests* of thy Kingdom, and the *Good* of Souls, for Jesus Christ's sake. *Amen.*

A PRAYER



A PRAYER proper for such as  
desire to be instructed in the  
CHRISTIAN RELIGION.

Acts xvi. 30. *Sirs, what must I do to be saved? And they said, Believe in the Lord Jesus Christ, and thou shalt be saved:— And they spake unto him the Word of the Lord, &c. and he was baptized.*

**G**REAT God, have Pity on me; for I am in Distress and Fear for myself.—I have been convinced, that I shall live forever, after I leave this World, in either Happiness or Misery.—This gives me great Uneasiness, when I consider what must become of me when I die.—My own Conscience accuseth me of having done many things, which I know must greatly displease Thee.—I find myself inclin'd to do Evil continually, and I know not how to help it; so that my Fears increase upon me daily.—Thy People assure me, that Thou art good and merciful to such as call upon Thee in their Distress; and that for the sake of Jesus Christ, thy beloved Son, Thou wilt pardon Sinners, and receive them into Favour.—In Confidence of this,—I beseech Thee to pity my distressed Condition, and deliver me from the Ignorance



Ignorance and Fears I labour under.—Cause me to know Thee, and thy Son Christ, more perfectly ; and teach me how I must live so as to please Thee. Reward the Endeavours of such as are so kind as to instruct me.—Give me an understanding Heart, a teachable Temper, and an obedient Will, that I may thankfully use the Means which Thou hast ordained for my Salvation.—Defend me from the Power and Malice of evil Spirits, which may strive to hinder my Conversion.—These Blessings I beg for the sake of thy beloved Son, the Lord Jesus.

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Dan. xii. 3. *They that turn many to Righteousness, shall shine as the Stars for ever and ever.*

**O** Merciful God, increase the Number and the Graces of such as are zealous for thy Glory, and for the Conversion of Sinners :—Impart to them the true Way of Instruction, and may thy Blessing go along with their pious Endeavours !

Tit.



*Tit. iii. 3. For we ourselves were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful, and hating one another.*

**T**HIS, O Jesus, had still been our sad Condition, hadst not Thou redeemed us by thy Death, and blessed us with the Light of thy Gospel. May this, O Lord, be the Fruit of our Faith in Thee, and of our Gratitude for thy Mercies to us, that we pity the Miseries of the Heathen World, and endeavour to make them Partakers of the same Blessings we ourselves enjoy!

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*Acts xviii. 26. When Aquila and Priscilla had heard Apollos speak, who knew only the Baptism of John, they took him unto them, and expounded unto him the Way of God more perfectly.*

**L**ET it here be observed,—That these two Persons, both of the Laity, a Man and his Wife, were, by the Spirit of God, made Instruments of perfecting the Faith of *Apollos*, a Man of otherwise great Abilities: —To shew Christians the Importance of what *St. Paul* tells us, (*1 Cor. xii. 21.*) *The Eye cannot say of the Hand, I have no need*  
of



*of thee ; nor again, the Head to the Feet, I have no need of you.*

Grant, O Lord, that the exemplary Zeal and Piety of these two Persons may encourage all good Christians to put their helping Hand to promote thy Glory in the Conversion of Heathens ;——and to awaken such Christians, amongst ourselves, as are asleep, into a Sense of their Danger. Grant this, O Lord, for Jesus Christ's sake.

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*Tit. iii. 8. These things I will that thou affirm constantly, that they which have believed in God, may be careful to maintain good Works.*

**G**OD grant that all Christians may, by their good Lives, shew the Goodness and Power of the Religion which they profess, and would have others to embrace ! that they may add to their Faith Virtue !—And that by their Examples the Lives and Manners of Men may be reformed, this being the great Design of the Gospel, and the necessary Condition of the future Happiness of Believers !

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**E**VERY private and well-disposed Christian would do well to consider what a great deal of Good he may do, by such  
Hints



Hints as these following, to his Children, his Servants, or his Slaves.

The great Corruption of human Nature.

——The Misery of Man, and his Danger through Sin.——The utter Impossibility of helping ourselves.——The Necessity and Blessing of a Redeemer.——The great Love of God for his poor Creatures, in sending his Son to redeem them.——That all our Hopes of Pardon and Happiness are from God's Mercy through Christ our Saviour.——That, as ever we hope for Happiness, we must live according to his Doctrine and Example; endeavouring to grow every Day better, without ascribing any thing to ourselves, but all to the Grace of God: Which Grace is sufficient to enable us to overcome all the Difficulties we meet with.——If we add to these the Certainty of a future Life, and a future Judgment;——and the Rewards and Punishments of another World, &c.——Such Hints as these, seriously and often repeated, will, thro' the Grace of God, awaken the most Careless and Ignorant, and force them to ask,——What must I do to be saved? And they may be directed to such as are sent and ordained to instruct them in the Way of Salvation:—And the merciful God give them good Success!



Private *and* Family

# PRAYERS, &c.

*A* seasonable INSTRUCTION.

**P**UBLICK and private Prayers and Thanksgivings are an *Homage* and Duty, which all Men owe to God as their *Creator*, their *Lord* and *King*; — and by which they are to acknowledge their *Obedience* to, and their Dependence upon Him, for Life, and Breath, and all Things which they enjoy or hope for.

This, therefore, God hath made our indispensable Duty; — And it will be a *downright Rebellion*, for any Man to refuse this Homage any Day of his Life; — the wilful Neglect of this being, in Effect, to disown his *Power* over us, — His *Goodness* to help us in our *Necessities*, — And his *Justice* to punish such as transgress his *Commands*; — And to question the Faithfulness of his *Promise* to pardon the truly penitent Sinner, and to reward all such as sincerely strive to please him.

This Neglect and Disobedience is very often punished by God's leaving Men to themselves, and to their own wicked Ways; which



which ever did, and ever will, end in their Ruin,——very often in this World, but always in the World to come, without a Miracle of Grace, which such Sinners have no Reason to hope for.

The Cause of which is plain:——The constant and wilful Omission of this Duty is a sure Way to lose the Knowledge and Remembrance of God, of his Word and Promises:——And then Men will have no Motives to fear or to love God, nor any Reason to hope for any Good from him.

It will also very naturally lead such People to depend upon themselves only,——To forget their own sad Condition and Misery; ——That they are liable to God's Wrath, and even to Damnation; which Knowledge is necessary, and for this End was revealed, even to awaken and humble Sinners, that, by a true Repentance, they may escape the bitter Pains of eternal Misery.

Now the Spirit of God threatens, that such as *will not retain God in their Knowledge* (which can be done only by Praying to him daily), *shall be given up by God to a reprobate Mind*, that is, *to a Mind void of Judgment*; ——To do what is right in their own Eyes, let what will follow.

And the Event will certainly be this:——They will fall under the Power and Government of *Satan*, and his evil Angels, who  
 Y will



will lead them, as he did the Heathen World, *to commit all Iniquity with Greediness*, till they are fit for no Place but Hell.

*Now*, if these be Truths of the Gospel, as most surely they are, one would hope, there would need no other Words, to persuade every one who is in his right Mind, and not already in the sad Condition before-mentioned,—To beg of God to keep him, by his Grace, from falling into so dreadful Circumstances.

The most sure way to avoid it is,——To dedicate some Time every Day of our Lives to the Worship of God: Humbly to acknowledge our Dependence upon him:——To confess our own Weakness to help and govern ourselves:——To beg Pardon for having offended him:——To pray for his Grace, and Protection, and Blessing:—And to give him Thanks for his Mercies and Favours to us.

By doing this, *we shall retain God in our Knowledge*:——This will be a true and solid Foundation of Peace, and Comfort, and Happiness:——Provided it be performed out of a deep Sense of our own Wants and Miseries:——With a firm Faith in God's Promises *to fulfil the Desires of them that fear him*:—And with an Eye to the Blood of Jesus our Redeemer, for whose Sake, and thro'



thro' whose Sufferings, we are reconciled to God, and God to us.

The following Devotions are here added, that they who stand in need of such Helps, may be directed what to pray for, *every Morning and Evening* of their Lives.— Not but that every serious Christian will find Occasion to ask many more Favours and Blessings, than can be set down in any Form of Prayer whatever.

For this Reason there are added, after every Prayer, some short Instructions, as also proper Texts of Holy Scripture, with short Meditations upon them, to help the Devotion of such as are well-disposed, and also to lead them into a way of Profiting at all times, by the Holy Scriptures heard or read by them or others, which we all too often hear without being bettered by them.

*The Duty and Benefit of Morning PRAYER  
for any Person in private.*

**V**ERY many are the evil Consequences of going without God into a World full of Temptations and Dangers, which of ourselves we can neither foresee nor escape.

Whoever considers this, and the infinite Mischiefs which may follow, will never venture abroad, without praying for God's *Guidance, Protection, and Blessing, every Morning of his Life.*



## Morning P R A Y E R.

**B**LESSED be the Lord for his Mercies renewed unto me every Morning ;——  
For my *Preservation* and *Refreshment*, and for all the Blessings of the Night past, for which all Thanks and Glory be to Thee, my God and Father !

Gracious God, continue to me these, and all other thy Blessings, so long, and in such a measure, as shall be most for thy Glory, and my Salvation.

Possess my Soul, I beseech Thee, with a true and saving Faith, and with such a Sense of thy Goodness to *me*, and of my Dependence upon *Thee*, that it may be my Delight, as it is my Interest and Duty, to serve and obey Thee.

But that I may serve Thee with a quiet Mind, forgive me all my Sins, I beseech Thee, for thy dear Son's sake, and withhold the Judgments of which my Conscience is afraid.

Keep it ever in the Heart of thy Servant, that it is an evil Thing and bitter, to *forsake and offend the Lord*.—And, above all things, *Keep me from wilful and deliberate Sins*, that I may never grieve thy Holy Spirit, nor provoke Thee to leave me to myself.

Let



Let thy restraining Grace preserve me from the Temptations of the *World, the Flesh, and the Devil*;—That I may fall into no Sin, nor run into any kind of Danger:—But that all my Doings may be ordered by Thee, to do always that which is righteous in thy Sight;—And that I may live and act as having Thee, O God, the constant Witness of all my *Thoughts, Designs, Words, and Actions*.

May I never render myself, by new Sins, unworthy of thy Guidance and Protection!—Suffer me not to go astray, or bring me back by such ways as to Thee shall seem meet.

May I love *Thee* with all my Heart, and all *Mankind* for thy sake!—And may I ever have this sure Proof of thy Love abiding in me, that I study to please Thee, and to keep thy Commandments!—And that I may forgive, and love, and do Good to my Neighbours, as becomes a Disciple of Jesus Christ!

Assist me, by thy Grace, faithfully to perform all the Duties of my Calling; and thankfully to receive, and patiently to bear, whatever thy Providence shall order for me.

Preserve me from an *idle and useless* Life; ever remembering,—*That the Night cometh, when no Man can work*:—And that *now* is the Time in which to provide for Eternity.



And grant, O Lord, that no worldly Pleasure, no worldly Business, may ever make me *lose the Sight of Death*.

And may the Thoughts of Death oblige me to be truly and sincerely good ;—To mortify all *Pride and Vanity*,—*Covetousness, Hatred, Envy, and Malice* ;—To be *serious, sober, and watchful*, while I continue in this State of Trial !

Hear me, O Heavenly Father, not according to my imperfect Petitions, but according to the *full Meaning* of that holy Prayer, which thy only Son hath taught us, in Compassion to our Infirmities:

**O** UR Father, which art in Heaven ;  
 —Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespases, as we forgive them that trespass against us.—And lead us not into Temptation.—But deliver us from Evil.—For Thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen*.

Some



Some Short MEDITATIONS, for  
such as are well-disposed, and have  
Time to spare.

John xvi. 23. *Verily I say unto you, What-  
soever ye shall ask the Father in my Name,  
He shall give it you.*

EVERY thing is promised to this Duty,  
when we pray as we ought to do;  
*i. e.*—In the Name, and through the  
Merits, of Jesus Christ;—Out of a Sense  
of our own Wants and Miseries;—With  
the *Humility* of sinful Creatures;—And  
with a full Purpose of doing what we know  
will please God.

O Lord, vouchsafe me these Dispositions,  
that I may never ask Thee any Thing in  
vain, or render myself unworthy to receive  
thy Blessings.

Prov. iii. 5, 6. *Lean not unto thine own  
Understanding; in all thy Ways acknow-  
ledge God, and he shall direct thy Paths.*

Do thou, O God, direct my Paths, and  
teach me to guide my Affairs with *Charity*,  
*Discretion*, *Justice*, and *Piety*. Shew me  
the Way that I should walk in, and give  
me Grace to follow the Conduct of thy good  
Spirit, for the Sake of Jesus Christ.

I Cor.



1 Cor. xv. 33. *Evil Communications corrupt good Manners.*

No Man must say, that he has any Respect for God, or Fear for himself, who chooseth the Conversation of wicked Men.—Their idle and profane Discourses will leave evil Impressions upon the Mind.—Their indecent Freedoms with the Name of God, and Things sacred, will lessen the Reverence we owe to the Divine Majesty.—Their filthy and lewd Talk will destroy Modesty, and every Grace and Virtue ; and will not fail to wear off the Thoughts and Fears of what may come hereafter.—May thy Graces, O God, keep me from a Conversation so displeasing to Thee, and so destructive to the Souls of Men ; grant this for Christ's sake !

1 Peter i. 17. *Pass the Time of your Sojourning here in Fear.*

Give me, O God, this most necessary and most useful Fear and Dread of the Unfaithfulness of my own Heart.—Make me ever mindful of my Infirmities and Failings, that I may be more watchful over myself, and more earnest in my Prayers for the Help of thy Grace for the time to come.

The



The *Duty* and *Benefit* of Evening  
P R A Y E R for a Person in private.

**S** L E E P, said a great Man, *is so like Death, that I dare not trust it without saying my Prayers.*—And indeed, for fear of the worst, a thoughtful Christian will take care to make his Peace with God, before he goes to sleep ;——And put himself under God's Protection, *every Evening of his Life*, that he may be safe from Fear of Evil.

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An Evening P R A Y E R.

**O** MOST Gracious and Merciful God, I give Thee Thanks, that it hath pleased Thee to add another Day to the Years of my Life ; and that none of thy Judgments, to which for my Sins I am justly liable, have fallen upon me.

Accept, O Lord, of my unfeigned Thanks, for this thy constant Care over me :——For delivering me from the Dangers of an evil World : And for the many undeserved Blessings bestowed upon me, Day after Day.

Blessed be thy Goodness, that my Sins and Ingratitude have not hindered Thee from bringing me safe to the Evening of this Day !  
O God,



O God, infinite in Mercy, pardon my Sins of the Day past, whether in Thought, Word, or Deed, which I have committed through the Fraud and Malice of the Devil, or through my own Weakness and Frailty : And grant that they may never rise up in Judgment against me.

Prepare me, I beseech Thee, for the Continuance of thy Favours, by giving me the Grace of a true Repentance, and a thorough Amendment of Life.

Make me truly sensible of the Weakness and Corruption of my Nature ; and the Need I have of thy gracious Help, that I may pray for it continually.

May I ever make a right Use of the Time which thy Goodness shall yet vouchsafe me, and not dare to abuse thy Patience and Long-suffering !

Make me ever sensible of my *latter End*, that Death may not overtake me unprepared. — And in the Hour of Death, and in the Day of Judgment, good Lord, deliver me.

O God all-powerful, take me this Night under thy Protection :—Preserve me from the Powers of Darkness, and from the Dangers of the Night : — And, by thy Grace and Providence, bring me at last thro' all the Trials and Temptations of this World  
to



to a blessed End ;——That I may *die* in Peace, and *rest* in Hope, and *rise* in Glory : ——Through Jesus Christ, —— in whose Name, and according to the full Meaning of that holy Prayer which he hath taught us, I most humbly beseech Thee to hear me, for myself, and for all Christian People.

**O**UR Father, which art in Heaven ;—— Hallowed be thy Name.——Thy Kingdom come.——Thy Will be done in Earth, as it is in Heaven.——Give us this Day our daily Bread, ——And forgive us our Trespases, as we forgive them that trespass against us.——And lead us not into Temptation.——But deliver us from Evil.——For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

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Short MEDITATIONS for such as have Time, and are well-disposed.

Eph. iv. 26. *Let not the Sun go down upon your Wrath.*

**L**ORD, grant that I may lie down to sleep, with the same charitable Dispositions with which I desire to die.——I beseech Thee for all that are my Enemies ;——Not for Judgment and Vengeance, but for *thy* Mercy ;——For *their* Pardon and Conversion, and for their eternal Happiness.

Heb.



Heb. iii. 7, 8. *To-day, if ye will hear his Voice, harden not your Hearts.*

This is the Day, and this the Life, in which God speaks to us in Mercy.—Lord, grant that I may not harden my Heart against this Truth; nor let me slip this Day of thy Patience; that neither the Cares nor the Pleasures of this Life may ever make me forget, that this is the Day on which my Salvation depends, so far, that I know not whether I shall have another.

Rev. iii. 3. *Thou shalt not know what Hour I will come upon thee.*

Let me give Credit to Thee, O God, Lord of Truth, and not to my own corrupt Heart, which would flatter me, that I may have Time and Warning sufficient to prepare for Death!—But give me Grace, O Lord, to be prepared for that *unknown Hour*, by a speedy Repentance, a true Conversion, and an holy Life.

Matt. xvi. 26. *What is a Man profited, if he shall gain the whole World, and lose his own Soul?*

How many live without thinking of this! —We admire, and we envy, those who get great Estates for themselves, and for  
I their



their Children;—making their Riches their Delight, their Happiness, and the whole Concern and Business of their Lives.—

Lord, deliver thy Servant from such a Blindness, as must end in my everlasting Ruin, and in the Loss of my Soul, for which the whole World cannot make me Amends.

*Luke xiii. 7, 8. Behold, these three Years, I come seeking Fruit on this Fig-tree, and find none. Cut it down: Why cumbereth it the Ground?—Lord, let it alone this Year also:—If it bear Fruit, well; if not, then, after that, thou shalt cut it down.*

I adore thy wonderful Patience, O God, towards me; and thy merciful Intercession, O Jesus, with thy Father for sparing me:—May this Goodness and Long-suffering lead me to Repentance!—And may thy all-powerful Grace enable me to bring forth Fruits meet for Repentance, and worthy of thy future Care!



## Morning PRAYER for a Family.

*Josh. xxiv. 15. As for me and my House,  
we will serve the Lord.———*

**T**HIS ought to be the sincere Resolution, and constant Practice, of every Christian Master of a Family.——Without this, none can reasonably expect to have dutiful Children, or faithful Servants ;——nor justly hope to have God's Blessing in this World, or in the World to come.

*Let one devoutly read or say what followeth,  
the rest of the Family seriously attending.*

**T**HE Lord had brought us safe to the Beginning of this Day : Let us give him Thanks for this, and for all his Mercies.

Let us pray, that we may live in the Fear of God, and continue in Love and Charity with our Neighbours :

That his Holy Spirit may direct and rule our Hearts, teaching us what to do, and what to avoid :

That the Grace of God may ever be with us, to support us in all Dangers, and carry us through all Temptations :

That



That the Lord may bless all our honest Endeavours, and make us content with what his Providence shall order for us:—And that we may continue his faithful Servants this Day, and all the Days of our Life.

For all which Blessings let us devoutly pray.

*Then all devoutly kneeling, let one say,*

**O** MOST Gracious and Merciful God, by whom the World is governed and preserved, we give Thee humble Thanks for thy fatherly Care over us; in preserving us from the Dangers of the Night past, and in bringing us safe this Morning to see another Day.

We gratefully acknowledge our Dependence upon Thee for all the *Necessaries, Conveniences* and *Comforts* of our Life;—for all the Means of our Well-being *here*, and of our everlasting Happiness *hereafter*.

We give Thee Thanks for the Light of thy Gospel, and the Help of thy Grace, and for the Promise thou hast made us of Pardon and Forgiveness thro' thy Son Christ Jesus, on our sincere Repentance and Amendment.

Give us, we beseech Thee, such a Sense of these and all other thy Mercies to us, as may make us truly thankful to Thee for them.



Give us Grace, that we may ever walk as in thy Sight ;——Make a Conscience of all our Ways ;——And, fearing to offend Thee, may never fall into the Sins we have repented of.

Enable us to resist and overcome the Temptations of the World, the Flesh, and the Devil ;——To follow the Motions of thy good Spirit ;——To be serious and holy in our Lives ;——true and just in our Dealings ;——watchful over our Thoughts, our Words, and our Actions ;——diligent in our Business, and temperate in all things.

Give us Grace honestly to improve all the Talents which Thou hast committed to our Trust ;——and may no *worldly Business*, no *worldly Pleasures*, divert us from the Concerns of the Life to come !

May thy Blessing be upon our Persons, upon our Labours, upon our Substance ;——And upon all that belongs to us !——And may we never undertake any Work, which we dare not beg of Thee to prosper !

By thy Grace defend us in all Assaults of our Enemies :——And grant that this Day we fall into no Sin, neither run into any kind of Dangers :——But that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight.

Give us, gracious God, what is needful for us, and Grace not to abuse thy Favours :  
——Give



—Give us, we beseech Thee, contented Minds ;—And make us ever mindful of the Wants of others.

Give us, in this World, the Knowledge of thy Truth, and, in the World to come, Life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect Petitions, but according to the full Meaning of that Form of Prayer which Jesus Christ hath taught us, and for his sake.

**O**UR Father, which art in Heaven ; Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, as it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespases, as we forgive them that trespass against us.—And lead us not into Temptation.—But deliver us from Evil.—For thine is the *Kingdom*, and the *Power*, and the *Glory*, for ever and ever. *Amen.*

**T**HE Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all, evermore. *Amen.*



Proper MEDITATIONS for such as have Time, and are devoutly disposed.

Pf. cxxvii. 1. *Except the Lord build the House, they labour in vain that build it.*

UNHAPPY and blind are they, who expect to prosper without thy Blessing, O Lord.—I do therefore beg that Blessing upon *myself* and *Family*, my *Labours* and *Substance*.—And may I never hinder thy Blessings, by undertaking any Work which may dishonour Thee, or my Christian Profession!—Fit us, O Lord, by thy Grace, *for that House not made with Hands, eternal in the Heavens*, prepared for them that love and fear Thee.

Hab. ii. 9. *Woe to him that coveteth an evil Covetousness to his House, that he may set his Nest on high, that he may be delivered from the Power of Evil!*

Deliver us, O God, from *Covetousness, the Root of all Evil*;—which leads Men to trust in themselves;—To forget their Dependence upon Thee;—and foolishly to hope to be out of the Reach of Misfortunes, and those Evils and Afflictions, which are designed in great Mercy, for the Punishment



ment of Sin, and for the Salvation of Sinners.—Preserve us, O Lord, from this too common, but damnable, Sin of Covetousness, for Jesus Christ's sake. *Amen.*

Luke xvii. 26, 27, 28, 29. *As it was in the Days of Noah, and of Lot.—They did eat, they drank, they bought, they sold, they planted, they builded;—till the Day that Lot went out of Sodom, when they were all destroyed.*

Lord, open our Eyes before we are surprised by Death, as these miserable Sinners were in the Days of *Noah*, and of *Lot*.—May this be a Warning to us!—And keep us, by thy Grace, from setting our Hearts too eagerly upon the *Business*, the *Cares*, or *Pleasures*, of this Life, without considering how soon and suddenly we may be called out of it;—*And that Day overtake us unaware.*

Col. iv. 1. *Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.*

O Heavenly Master, bless me with good and faithful Servants:—And grant that I may perform all the Duties of a Christian Master;—That I may have a tender Concern for the Welfare both of their Bodies and Souls, and be an Example to them of Sobriety,



Sobriety, Justice, and Piety ; and that we may be an Household fearing God.—And may thy Blessing be upon them, and upon all my Affairs committed to their Trust, for the sake of thy beloved Son!

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### Parents for Children.

*Eph. vi. 4. Ye Parents, bring up your Children in the Nurture and Admonition of the Lord.*

**O** GOD, the Father of our Lord Jesus Christ, for his sake, bless my Children with healthful Bodies, and understanding Souls, and sanctified Hearts, that they may remember their Creator all their Days.—Let thy Grace preserve them from the Temptations of an evil World, and may I never be wanting in any Part of my Duty to them! —But instruct them in the Faith and Duties of a Christian Life ;—Convince them of their Faults, and correct them in Reason and Love.—O be thou, O God, their Father and their Portion in this World, and in the World to come ! *Amen.*

Evening.



Evening Prayer for a Family.

*Let one of the Family read or say distinctly what followeth, the rest seriously attending.*

**B**Y the Favour of God, we are come to the Evening of this Day; and we are so much nearer our latter End.

Let us seriously consider this, and pray God to prepare us for the Hour of Death.

Let us, with penitent Hearts, beseech Him to pardon our Offences, and to deliver us from the Evils which they have deserved.

Let us resolve to amend whatever we have done amiss, and pray God, that His Grace may keep us from returning to those Sins which we have repented of:

And that we may be safe under His Protection, who alone can defend us from the Powers of Darknes.

For all which Blessings let us devoutly pray.

*Then, all devoutly kneeling, let one distinctly say,*

**O** LORD, and Heavenly Father; we acknowledge thy great Goodness to us, in sparing us when we deserve Punishment;—In giving us the Necessaries of this Life, and in setting before us the Happiness of a better Life.

O merciful



O merciful God, pardon our Offences, correct and amend what is amiss in us, that as we grow in Years, we may grow in Grace, and the nearer we come to our latter End, the better we may be prepared for it.

*In the midst of Life we are in Death.*

Lord, grant that these Thoughts may make us careful how we live, that we may escape the bitter Pains of eternal Misery.

Take from us all Ignorance, Hardness of Heart, and too much Carefulness for the Things of this Life.

Make us an Household fearing Thee, O God, submitting ourselves to thy good Pleasure, and putting our whole Trust in thy Mercy.

Give us a true Knowledge of ourselves ;  
——Of the Corruption of our Nature ;——  
And the Necessity of thy gracious Help to save us from Ruin.

And may the Spirit of Christ ever live and rule in us, possessing our Souls with a sincere Love of thee, O God, with an earnest Desire to please Thee, and with a Dread of offending Thee !

Sanctify us wholly, we beseech Thee, that our Spirits, and Souls, and Bodies, may be preserved blameless unto the Coming of our Lord Jesus Christ.

Con-



Continue to us, and to all Christian Churches, the Means of Grace and Salvation; and may the saving Truths of the Gospel be published and received in all the World!

Vouchsafe unto us an Interest in all the Prayers of thy holy Church, which have this Day been offered to the Throne of Grace.

Forgive all that have injured us, and forgive our many Offences against our Neighbour.

Bless, we beseech Thee, O God, all those whom thy Providence hath set over us, whether in Church or State.—And give us Grace to honour and obey them for Conscience-sake.

Defend us from all Adversities which may happen to our Bodies, and from all evil Thoughts which may assault and hurt our Souls;—and prepare us to receive with an humble Resignation, whatever thy Providence shall think best for us.

And, finally, we beseech Thee to give us Grace, that we may lead and end our Lives in thy Faith and Fear, and to thy Glory, through Jesus Christ our Lord.  
*Amen.*

Hear us, O merciful God, for ourselves and for all Mankind, not according to our weak Understandings, but according to the  
full



full Meaning of that holy Prayer, which thy beloved Son hath taught us.

**O**UR Father, which art in Heaven ;  
 ——Hallowed be thy Name.——Thy  
 Kingdom come.——Thy Will be done in  
 Earth, as it is in Heaven.——Give us this  
 Day our daily Bread.——And forgive us our  
 Trespases, as we forgive them that trespass  
 against us.—And lead us not into Tempta-  
 tion.——But deliver us from Evil.——For  
 Thine is the Kingdom, and the Power, and  
 the Glory, for ever and ever. *Amen.*

**T**HE Grace of our Lord Jesus Christ,  
 and the Love of God, and the Fel-  
 lowship of the Holy Ghost, be with us all  
 evermore ! *Amen.*

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Select Scriptures, and Meditations upon  
 them, which may teach us how to  
 profit by reading the Scriptures.

Matth. x. 30. *The very Hairs of your Head  
 are all numbered.*

**L**ET this thy wonderful Providence, O  
 God, and Care over us, be evermore  
 our Comfort and Defence against all the  
 Evils which may happen to our Bodies, and  
 all evil Thoughts, which may assault and hurt.







godly Lives, while we pretend to be Followers of Thee.

Luke xiii. 24. *Strive to enter in at the straight Gate ; for many, I say unto you, will seek to enter in, and shall not be able.*

May we never flatter ourselves, that the Way to Heaven and Happiness is easy, and that the Generality of Christian People are in the Way of Salvation, when Thou hast declared the contrary!——O! may thy Spirit convince us, that our Salvation is not to be secured without great Watchfulness and Care, without Labour, Pains and Diligence;—And that, on these Conditions, thy Goodness will enable us to overcome all the Difficulties we can possibly meet with!

Luke xi. 13. *If ye, being evil, know how to give good Gifts unto your Children ; how much more shall your Heavenly Father give good Things, and His Holy Spirit, to them that ask Him !*

O Heavenly Father, let it be unto us, according to this thy Son's most faithful Promise.——For his sake, give us thy Holy Spirit, to live and act in us, to guide and assist us all our Days ; and may we ever ask and be content with such good Things  
as



as it shall please Thee to give us! — And grant that we may never grieve thy Holy Spirit; — never reject his godly Motions, or render ourselves unworthy of his Abode with us, by living in any known Sin.

Rev. iii. 19. *As many as I love, I rebuke and chasten.*

O! that we may acknowledge thy loving Kindness to us, in all the Dispensations of thy Providence! Our corrupt Nature will not let us see this: — It is thy Grace alone which must convince us, that a Father so good would not suffer Afflictions to fall upon his Children, without an absolute Necessity. — Convince us, therefore, O God, that we stand in need of thy Rebukes, to awaken and amend us: — And enable us to bear all the Afflictions of this Life with Patience, and an intire Resignation to thy Wisdom and Goodness, and make them powerful Means of our eternal Salvation.  
*Amen.*



A Short and necessary Instruction for  
the *Lord's Day*, in the Morning.

**T**HE Lord who has blessed *One Day*  
*in Seven*, blesteth all those that keep  
it holy: And very terrible have been his  
Judgments upon them that have profaned  
it.

It is your Duty therefore, *on this good*  
*Day*, to lay aside, as much as possible, all  
worldly Business; all worldly Thoughts; all  
worldly Pleasures; that you may honour  
your Creator to the best of your Power: By  
owning your Dependence upon him; by  
hearing his Word and his Commands; by  
asking his Blessings, and giving him Thanks  
for his Favours.

If then it is our Interest, and our Hap-  
piness, to serve God, it is our Duty to be at  
his House before his Service begins; to  
shew, that we fear his Majesty, and dare  
not offer him *a lame Sacrifice*; to shew,  
that we do indeed desire his Blessing, and  
take Delight in serving him.

When therefore you come into the House  
of God, and first kneel down, *say secretly*  
*this short Prayer*:

*A short*



*A short Prayer at your coming into Church.*

**M**AY the good Spirit of God dispose me unto, and assist me in, his Service! The Lord give us all a true and lively Sense of our Wants, and of his Mercy and Presence amongst us, that we may serve him with our Hearts as well as with our Bodies, and that our Prayers may be heard, for the sake of his Son Jesus Christ our Lord! *Amen.*

After this, attend diligently to what is said and pray'd for; remembering that they are *your* Prayers which are offered up to God; but that you have no Share in them, if you do not mind what is asked in your Name.

That your Heart may go along with your Prayers, say softly, *Amen*, So be it, to every Petition. This is what the most Unlearned may do, and it may be the most Learned cannot do better, to keep their Minds intent upon what they are about.

When you *confess your Sins*, do it with great Seriousness and Concern, remembering that you are for ever undone, if you are not forgiven. And then hear with Comfort upon what Conditions God will pardon you.



If you *repent and believe the Gospel*, you are sure to be forgiven.

When the *Word of God* is read or preached, be careful to mind it, that you may know your Duty, and the Reward of doing it; that you may observe the Way of God's dealing with Mankind, in punishing the Wicked, and in protecting and rewarding the Righteous; that you may know the Manner of our Redemption, and the great Love of God in bringing it to pass; that you may see the Dangers you are liable to, and the Blessedness that is set before you, ever remembering, that *Faith, without which we cannot please God, cometh by Hearing, and Hearing by the Word of God*, Rom. x. 17.

And be sure to behave yourself with great *Reverence and Devotion*, while you are in the House and Presence of God; for if, when you should be on your Knees, asking God's Pardon and Blessings, or standing to praise the Creator of Heaven and Earth; if, instead of doing so, you sit and sleep away the Time, or carelessly gaze, and think of other Matters, then will you return from God's House with a Curse, and not with a Blessing.

And yet the very Best of us, after all our Care, have Cause to beg Pardon even for the Faults of our Devotions. Therefore, before you rise from your Knees, say privately *this Short Prayer* :



*A short Prayer before you leave the Church.*

**T**HE good Lord accept of our Duty, and Service ; pardon our Sins and Infirmities ; give us what is needful for our Souls, and for our Bodies ; and keep us evermore under thy Protection, for the sake of Jesus Christ our Saviour ! *Amen.*

And now, God forbid that you should spend the Remainder of this good Day, so well begun, in Sin and Vanity ! Rather think how you may do most Honour to your Creator and Redeemer.

If you can read, you can both instruct yourself, and them that will hear you.

If you have Children and Servants, you can teach them how to fear, and to love, and to pray to God.

And, if you are unlearned, you can think of what you have heard at Church, and resolve to do, to the best of your Knowledge, as you have been taught.

Then will the Lord be with you, to bless you in the Way you go ; to preserve and to prosper you. For this is what he hath declared, *Them that honour me, I will honour ; and they that despise me, shall be lightly esteemed,* 1 Sam. ii. 30.



*A Prayer for Sunday Morning.*

**O** LORD, who hast consecrated this Day to thy Service, give us Grace so to observe it, that it may be the Beginning of a *happy Week* to us; and that none of thy Judgments may fall upon us for profaning it. Fix in our Hearts this great Truth, *that here we have no Abiding-place*, that we may seriously and timely provide for another Life; and grant that this great Concern may make us very desirous to learn our Duty, and to do what thou requirest of us. And blessed be God, that we have Churches to go to, that we have such Times set apart for the more publick Worship of our Creator, that we have Pastors to teach us! The Lord prosper their Labours, and give us Grace to profit by them, that they and we may enjoy an everlasting Sabbath with thy Saints in Heaven, for Jesus Christ's sake! *Amen.*



# A plain and useful Instruction for SUNDAY Evening.

*Concerning the Providence of God, or his  
Wisdom and Goodness in governing the  
World.*

**T**HAT God is great, and to be greatly  
feared, we know by the World he  
hath made, and from his dreadful Judg-  
ments.

That God is good, and to be loved and  
worshipped, we are convinced from his Care  
of the whole Creation.

*For his tender Mercies are over all his  
Works, Psal. cxlv. 9.* Therefore have his  
Creatures the Comfort of the Rain and Sun,  
of Food and Shelter; the Earth yields In-  
crease, and the Seas are stored with Crea-  
tures innumerable.

In the Hand of God are these and all  
other Blessings, which he with-holds, or  
giveth, according to his good Pleasure, to  
teach us, that we wholly depend on him;  
*that Man liveth not by Bread alone*, nor by  
his own Industry, but by the Providence of  
God, who ordereth all Conditions of Life for  
the best, for those that cannot choose for  
themselves.

And,



And, if he suffers *some to be poor*, it is, because that Condition is best for them *now*; but he will make them a great Amends in the next World for what they want in this, if they will be content and honest, neither murmur at their own Lot, nor envy that of others.

*When God giveth Riches*, it is not to make them an Occasion of our Ruin, but to try our Virtue; for, *if we are not high-minded; if we trust not in uncertain riches, but in the living God; if we do good with them, and readily distribute to the necessities of others; then are riches a real blessing, and help to bring us to eternal life,* 1 Tim. vi. 17.

*If he bringeth us into affliction*, it is not that he is pleased with the Miseries of his Creatures, but he is shewing them their transgression, he is opening their ear to discipline, that they may return from iniquity, and save their souls from death eternal, Job. xxxvi. 9.

*If he suffers us to be tempted*, it is not that we might fall, but to make us more sensible of our own Weakness, that we may come to him for Help, on whom we depend, *who will not suffer us to be tempted above what we are able to bear*; and who will reward our poor Endeavours with unspeakable Happiness.

If we have *Friends*, it is the Favour of God to us; and, if we have *Enemies*, they are



are Rods in his Hand, either to correct, or to make us careful of our Ways.

The Devil himself, that powerful Spirit, is under God's Command, to execute his Judgments upon wicked Men, while they that trust in the Lord have nothing to fear, for he hath no Power to hurt them.

Happy are we, who know these Things now ; and we shall be for ever happy, if we live according to this Belief.

*For then we shall trust in the Lord with all our Heart, and not lean unto our own Understanding.*

We shall call upon *him* for what we want, and thankfully receive what he is pleased to send. *For shall we receive Good at the Hand of God, and shall we not receive Evil ?* Job ii. 10.

We shall hope for his Favour when we mean well, and never expect his Blessing when our Designs are evil.

We shall look upon God's Time as the best, and not grow impatient when our Desires are not answer'd.

We shall acknowledge his Hand in every thing that befalleth us, and hope for his Mercy even when he is angry, knowing, *that all things shall work together for good to them that love God, Rom. viii. 28. Thus shall we dwell under the defence of the Most High, and shall be secure from fear of evil.*



*A Prayer for Sunday Evening.*

**A**Lmighty God, by whom all Things were *made*, and are *preserv'd*, make us truly thankful, for thy wonderful Works of *Creation*;—For thine adorable *Providence* in preserving every thing that Thou hast made;—And for thine infinite *Power*, *Wisdom*, and *Goodness*, in the Government of the Word.—But above all, we acknowledge thine infinite *Love* in the *Redemption* of the World, by thy Son our Lord Jesus Christ; and thy *Goodness* in sending by him this comfortable Message to thy distressed Creatures, —*That whosoever receiveth and believeth in Him, shall not perish, but have everlasting Life.*—We bless thee for his Holy *Doctrine* and *Example*;—And for his precious *Death*, and glorious *Resurrection*, by which *our* sad Condition, and *thine* unspeakable Love, have been wonderfully shewn to us.—We give thee Thanks for thy *Holy Word*, by which thy Works of Mercy and Providence have been preserved, and thy Will made known unto Mankind.—We bless thy Holy Name, for sanctifying *One Day in Seven* to thy Service, to keep up the Knowledge and Remembrance of Thee, and of our *Creation* and *Redemption*;—And for appointing thy *Ministers* to publish these Truths to us in thy Name, that we may render unto  
Thee



Thee that *Honour, Love, and Obedience*, which becometh Creatures to pay to their great Creator.—And we beseech Thee, O God, to give us all such a deep and lasting Sense of thy great and undeserved Mercies to us, that our Hearts may be unfeignedly thankful, and that we may shew forth thy Praise, not only with our *Lips*, but in our *Lives*, by giving up ourselves to thy Service, and by walking before Thee in Holiness and Righteousness all our Days ;—And as we often hear how we ought to walk, and to please God, we may continue to do so unto our Lives End, thro' Jesus Christ our Lord. *Amen.*

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*A short ADMONITION to All, and especially to Masters of Families.*

**A**Mongst the many growing Vices of this profane Age, one wretched and ungodly Custom is too common ; viz. of Peoples falling to their Meals, as Beasts do to their Fodder, without any Thoughts of God, or Thanks for his Blessings.—And even too many of those, who have not quite laid aside this Christian Duty, perform it after such a slight and negligent Manner, as makes it as sinful as the Omission.



When a Man, like ourselves, bestows a Favour, we naturally give him Thanks.—Are not Food, and the Supports of Life and Health, mighty Blessings?—Is not God the sole Giver of these?—Are they not worth asking, and giving Thanks for?—This shews plainly, that this Sin, being against the very natural Notions of Sense and Gratitude, is of the Devil, who makes the Tables of too many to become a Snare and a Curse to them, by Intemperance, Gluttony, and Drunkenness.

All Christians, who have any regard to the Example of their Saviour, who always glorified God, and gave Him publick Thanks for His Blessings;—or to the Example of *St. Paul*, who would not omit this Duty, though in Bonds, and in the Presence of a numerous Company of Heathens:—All Christians, seeing the Reasonableness of this Duty, and the Sin of omitting it, or of not performing it after a serious Manner, will be inexcusable before God, if they neglect to glorify Him at their daily Meals.

Now, that the most Unlearned may not want Words to express their Thanks, and beg God's Blessing upon themselves, and their daily Food, these following may be made use of.

GRACE



*GRACE before our Meals.*

**O** GOD, who givest Food unto all Flesh, grant that we may receive these thy Gifts, with thy Blessing, and use them with Sobriety, and thankful Hearts, thro' Jesus Christ our Lord. *Amen.*

*GRACE after our Meals.*

**M**AKE us truly thankful, O Lord, for our daily Bread, and for all other Mercies which we receive: And help us to love and serve thee, the Giver of all Good, for Jesus Christ's sake. *Amen.*

F I N I S.



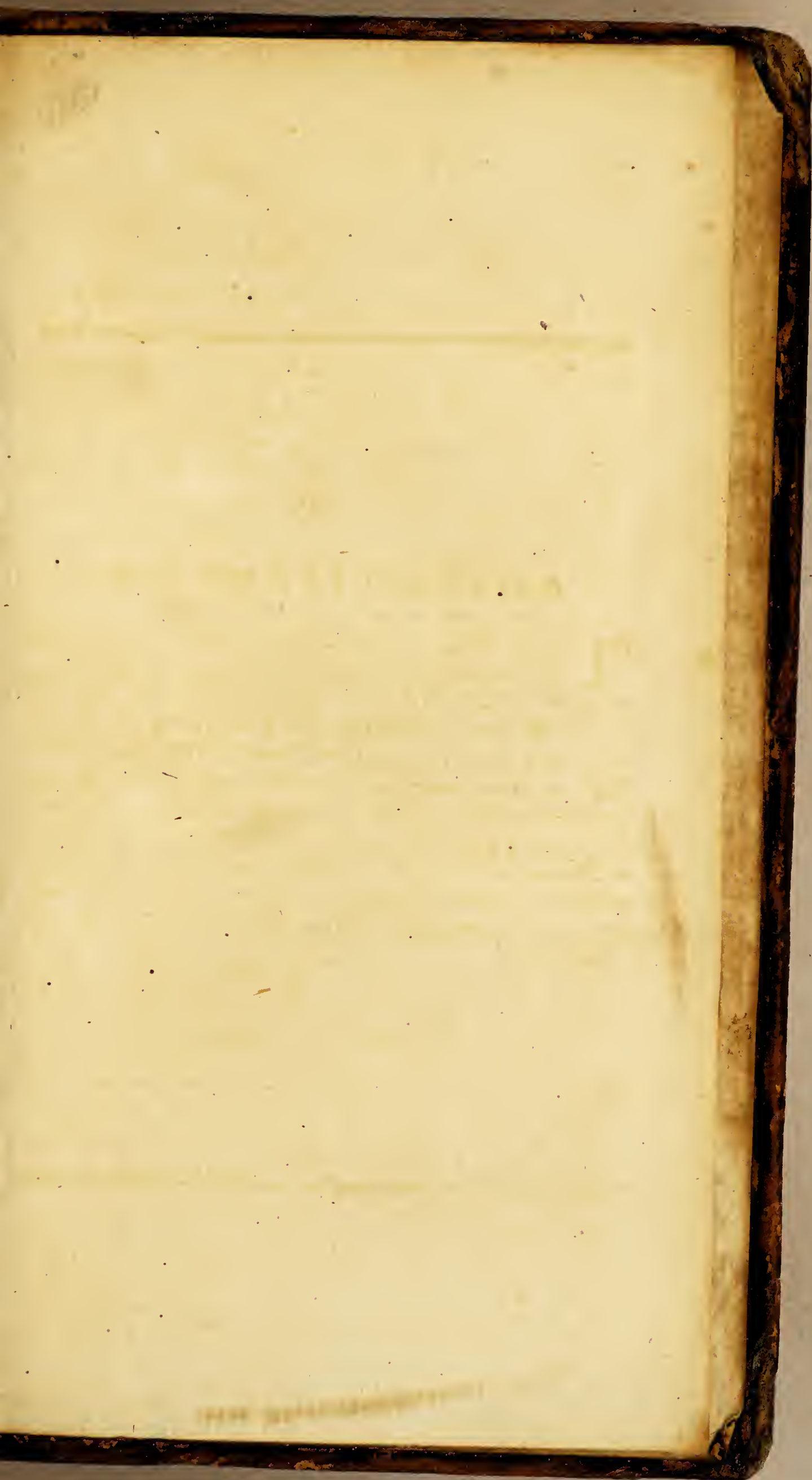
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## ADVERTISEMENT.

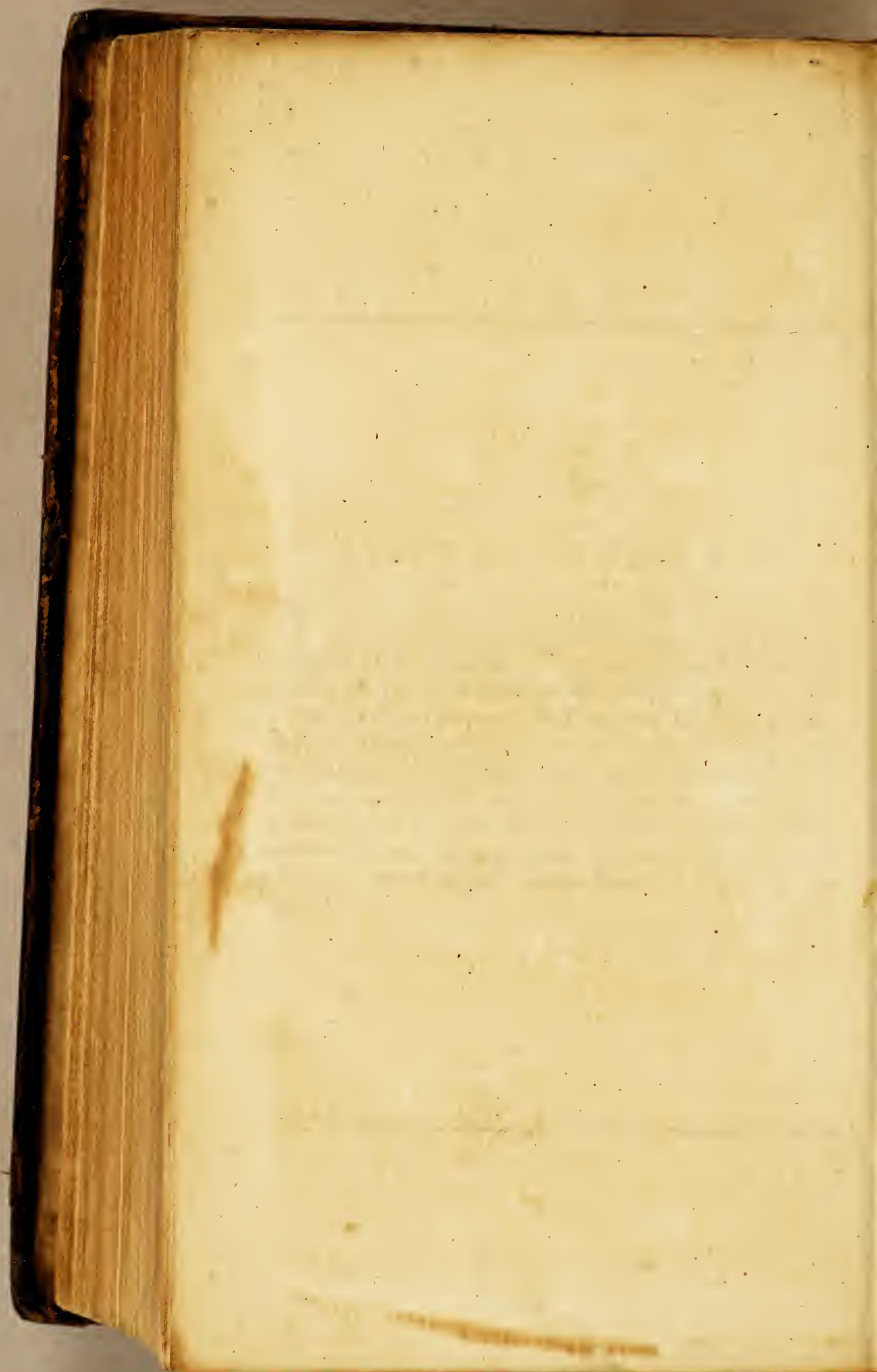
**T**HIS Book, and the Bishop's *Plain Treatise upon the Sacrament of the Lord's Supper*, are in the Catalogues of such Books as are recommended and dispersed by the *Two Societies for Propagating the Gospel in Foreign Parts*;—and for *Promoting Christian Knowledge at Home*:—And there will also be a large Allowance made, by *John Osborn*, to such charitable Persons, as are disposed to buy any Number, above **HALF A DOZEN** at a Time, of these Books, to give away, either at Home amongst poor *Families, Children, and Servants*, or to disperse in our **PLANTATIONS** in **AMERICA**.

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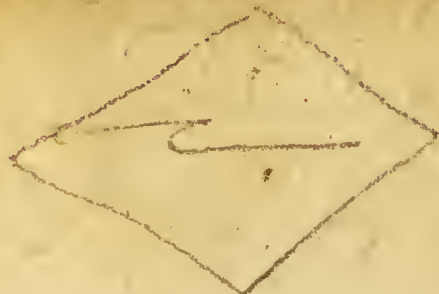












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